THE

Rule and Exercises OF Holy Living:

In which are described

The MEANS and INSTRUMENTS of obtaining every Vertue, and the *Remedies* against every Vice, and *Considerations* serving to the resisting all Temptations.

Together with

PRAYERS

Containing

The whole Duty of a *Christian.*

And the Parts of *Devotion* fitted to all Occasions, and furnished for all Necessities.

By *JER. TAYLOR*, D.D. Chaplain in Ordinary to King *Charles* the First.

The Fourteenth Edition.

LONDON,

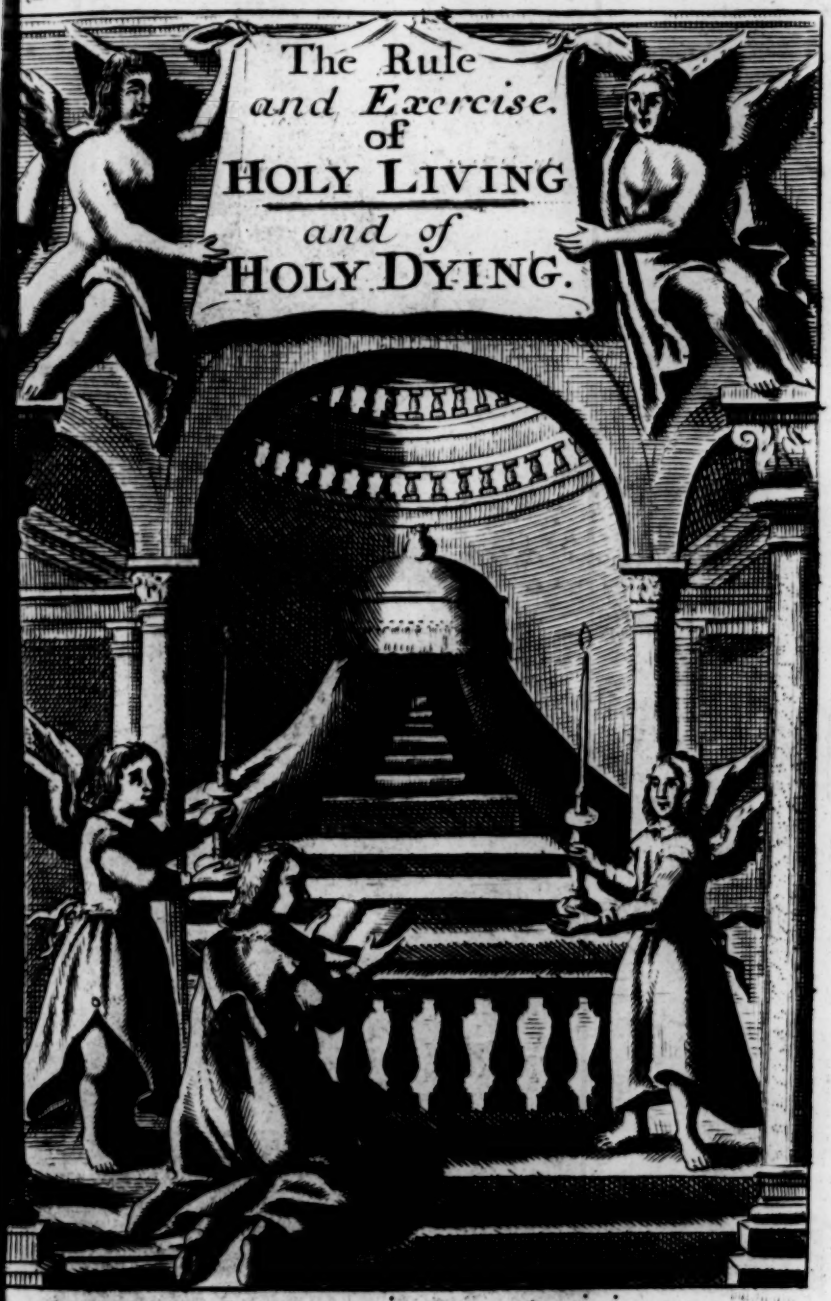
Printed by *M. Flesher*, for *Richard Royston*, Bookseller to His most Sacred Majesty, MDCLXXXVI.

The Revd H Woodcock's Book
Bashley

Bishop Horn in his Commentary on [illegible]
v. 71. calls "The Rules and Decisions of Holy Lives"
the truly golden Book of the inimitable
Bishop Jeremy Taylor.

Anne: Hussey

1488 e 1



Non magna loquimur, sed vivimus.

BRITISH MUSEUM
20
50
FEB

THE

Rule and Exercises OF Holy Living:

In which are described

The MEANS and INSTRUMENTS of obtaining every Vertue, and the *Remedies* against every Vice, and *Considerations* serving to the resisting all Temptations.

Together with

PRAYERS

Containing

The whole Duty of a *Christian.*

And the Parts of *Devotion* fitted to all Occasions, and furnished for all Necessities.

By *JER. TAYLOR*, D.D. Chaplain in Ordinary to King *Charles* the First.

The Fourteenth Edition.

LONDON,

Printed by *M. Flesher*, for *Richard Royston*, Bookseller to His most Sacred Majesty, MDCLXXXVI.

BRITISH MUSEUM
29
53
FEB

TO

The Right Honourable

AND

TRULY NOBLE

RICHARD,

L^d. Vaughan,

EARL of *CARBERY*,

Knight of the Honourable

ORDER of the *BATH*.

My Lord,

I Have lived to ſee Religion painted upon Banners, and thruſt out of Churches, and the Temple turned into a Tabernacle, and that Tabernacle made ambulatory, and covered with skins of beaſts and torn Curtains, and God to be worſhipped not as he is the *Father of our Lord Jeſus*, (an afflicted Prince, the King of Sufferings) nor as the *God of Peace* (which two appellatives God newly took upon him in the New Teſtament, and glories in for ever:) but he is owned now rather as the *Lord of Hoſts*, which title he was pleaſed to lay aſide when the Kingdom of the Goſpel was preached by the Prince of peace. But when Religion puts on Armour, and God is

not acknowledged by his New-Teſtament titles, Religion may have in it the power of the Sword, but not the power of Godlineſs; and we may complain of this to God, and amongſt them that are afflicted, but we have no remedy, but what we muſt expect from the fellowſhip of Chriſt's ſufferings, and the returns of the God of peace. In the mean time, and now that Religion pretends to ſtranger actions upon new principles, and men are apt to prefer a proſperous errour before an afflicted truth, and ſome will think they are religious enough, if their worſhipings have in them the prevailing ingredient, and the Miniſters of Religion are ſo ſcattered that they cannot unite to ſtop the inundation, and from Chairs or Pulpits, from their Synods or Tribunals, chaſtiſe the iniquity of the errour, and the ambition of evil Guides, and the Infidelity of the willingly-ſeduced multitude, and that thoſe few good People who have no other Plot in their Religion but to ſerve God, and ſave their ſouls, do want ſuch aſſiſtences of ghoſtly counſel as may ſerve their emergent needs, and aſſiſt their endeavours in the acquiſt of vertues, and relieve their dangers when they are tempted to ſin and death; I thought I had reaſons enough inviting me to draw into one body thoſe advices which the ſeveral neceſſities of many men muſt uſe at ſome time or other, and many of them daily: that by a collection of holy precepts they might leſs feel the want of perſonal and attending Guides, and that the Rules for conduct of Souls might be committed to a Book which they might always have; ſince they could not always have a Prophet at their needs, nor be ſuffered to go up to the Houſe of the Lord to inquire of the appointed Oracles.

I know, my Lord, that there are ſome intereſted perſons who add ſcorn to the afflictions of the *Church of England*, and, becauſe ſhe is afflicted by men, call her *forſaken of the Lord*; and, becauſe her ſolemn Aſſemblies are ſcattered, think that the Religion is loſt, and the Church

Church divorc'd from God, ſuppoſing Chriſt (who was a man of ſorrows) to be angry with his Spouſe when ſhe is like him, [for that's the true ſtate of the Errour] and that he who promiſed his Spirit to aſſiſt his ſervants in their troubles, will, becauſe they are in trouble, take away the *Comforter* from them, who cannot be a Comforter but while he cures our ſadneſſes, and relieves our ſorrows, and turns our perſecutions into Joys, and Crowns, and Sceptres. But concerning the preſent ſtate of the *Church of England*, I conſider, that becauſe we now want the bleſſings of external communion in many degrees, and the circumſtances of a proſperous and unafflicted People, we are to take eſtimate of our ſelves with ſingle judgments, and every man is to give ſentence concerning the ſtate of his own Soul by the Precepts and Rules of our *Law-giver*; not by the after decrees and uſages of the Church; that is, by the eſſential parts of Religion, rather than by the uncertain ſignifications of any exteriour adherences. For though it be uncertain when a man is a Member of a Church, whether he be a Member to Chriſt or no, becauſe in the Church's Net there are fiſhes good and bad: yet we may be ſure that if we be members of Chriſt, we are of a Church to all purpoſes of ſpiritual religion and ſalvation. And, in order to this, give me leave to ſpeak this great Truth.

That man does certainly belong to God, who, 1. Believes and is baptized into all the Articles of the Chriſtian faith, and ſtudies to improve his knowledge in the matters of God, ſo as may beſt make him to live a holy life. 2. He that in obedience to Chriſt worſhips God diligently, frequently and conſtantly, with natural Religion, that is, of prayer, praiſes and thankſgiving. 3. He that takes all opportunities to remember Chriſt's death by a frequent Sacrament (as it can be had;) or elſe by inward acts of underſtanding, will and memory (which is the ſpiritual communion) ſupplies the want of external rite. 4. He

that lives chaſtly. 5. And is mercifull, 6. And deſpiſes the World, uſing it as a Man, but never ſuffering it to riſle a duty; 7. And is juſt in his dealing, and diligent in his calling. 8. He that is humble in his ſpirit, 9. And obedient to Government, 10. And content in his fortune and employment. 11. He that does his duty, becauſe he loves God. 12. And eſpecially, if after all this, he be afflicted, and patient, or prepared to ſuffer affliction for the cauſe of God. The Man that hath theſe twelve ſigns of grace and predeſtination, does as certainly belong to God, and is his Son, as ſurely as he is his creature.

And if my brethren in perſecution, and *in the bonds of the Lord Jeſus*, can truly ſhew theſe marks, they ſhall not need be troubled that others can ſhew a proſperous outſide, great revenues, publick aſſemblies, uninterrupted ſucceſſions of Biſhops, prevailing Armies, or any arme of fleſh, or leſs certain circumſtance. Theſe are the marks of the Lord *Jeſus*, and the characters of a Chriſtian: this is a good Religion: and theſe things God's grace hath put into our powers, and God's Laws have made to be our duty, and the nature of Men and the needs of Commonwealths have made to be neceſſary. The other accidents and pomps of a Church are things without our power, and are not in our choice: they are good to be uſed when they may be had, and they do illuſtrate or advantage it: but if any of them conſtitute a Church in the being of a Society and a Government, yet they are not of its conſtitution as it is Chriſtian, and hopes to be ſaved.

And now the caſe is ſo with us that we are reduced to that Religion which no man can forbid, which we can keep in the midſt of a perſecution, by which the Martyrs in the days of our Fathers went to Heaven; that by which we can be ſervants of God, and receive the Spirit of Chriſt, and make uſe of his comforts, and live in his love and in charity with all men: and they that doe ſo cannot periſh.

My

My Lord, I have now deſcribed ſome general lines and features of that Religion which I have more particularly ſet down in the following pages: in which I have neither ſerved nor diſſerved the intereſt of any party of Chriſtians as they are divided by uncharitable names from the reſt of their brethren, and no man will have reaſon to be angry with me for refuſing to mingle in his unneceſſary or vitious quarrels; eſpecially while I ſtudy to doe him good by conducting him in the narrow way to Heaven, without intricating him in the Labyrinths and wild turnings of Queſtions and uncertain talkings. I have told what men ought to doe, and by what means they may be aſſiſted: and, in moſt caſes, I have alſo told them why; and yet with as much quickneſs as I could think neceſſary to eſtabliſh a Rule, and not to engage in Homily or Diſcourſe. In the uſe of which Rules (although they are plain, uſefull, and fitted for the beſt and worſt underſtandings, and for the needs of all men, yet) I ſhall deſire the Reader to proceed with the following advices.

1. They that will with profit make uſe of the proper inſtruments of vertue, muſt ſo live as they were always under the Phyſician's hand. For the Counſels of Religion are not to be applied to the diſtempers of the Soul as men uſe to take Hellebore; but they muſt dwell together with the Spirit of a man, and be twiſted about his underſtanding for ever: They muſt be uſed like nouriſhment, that is, by a daily care and meditation; not like a ſingle medicine, and upon the actual preſſure of a preſent neceſſity. For counſels and wiſe diſcourſes applied to an actual diſtemper, at the beſt are but like ſtrong ſmells to an Epileptick perſon, ſometimes they may raiſe him, but they never cure him. The following Rules, if they be made familiar to our natures, and the thoughts of every day, may make vertue and Religion become eaſie and habitual: but when the temptation is preſent, and hath already ſeiſed upon ſome portions of our con-

ſent

ſent, we are not ſo apt to be counſell'd, and we find no guſt or reliſh in the Precept; the Leſſons are the ſame, but the Inſtrument is unſtrung, or out of tune.

2. In uſing the inſtruments of vertue we muſt be curious to diſtinguiſh inſtruments from duties, and prudent advices from neceſſary injunctions; and if by any other means the duty can be ſecured, let there be no ſcruples ſtirred concerning any other helps; onely, if they can in that caſe ſtrengthen and ſecure the duty, or help towards perſeverance, let them ſerve in that ſtation in which they can be placed. For there are ſome perſons in whom the Spirit of God hath breathed ſo bright a flame of love that they doe all their acts of vertue by perfect choice and without objection, and their zeal is warmer than that it will be allayed by temptation: and to ſuch perſons mortification by Philoſophical inſtruments, as faſting, ſackcloth, and other rudeneſſes to the body, is wholly uſeleſs; it is always a more uncertain means to acquire any vertue, or ſecure any duty; and if Love hath filled all the corners of our Soul, it alone is able to doe all the work of God.

3. Be not nice in ſtating the obligations of Religion; but where the duty is neceſſary, and the means very reaſonable in it ſelf, diſpute not too buſily whether in all circumſtances it can fit thy particular; but *ſuper totam materiam*, upon the whole, make uſe of it. For it is a good ſign of a great Religion, and no imprudence, when we have ſufficiently conſidered the ſubſtance of affairs, then to be eaſie, humble, obedient, apt and credulous in the circumſtances which are appointed to us in particular by our ſpiritual Guides, or in general by all wiſe men in caſes not unlike. He that gives Alms does beſt, not always to conſider the minutes and ſtrict meaſures of his ability, but to give freely, incuriouſly and abundantly. A man muſt not weigh grains in the accounts of his repentance; but for a great ſin have a great ſorrow, and a great

great ſeverity, and in this take the ordinary advices; though it may be a leſs rigour might not be inſufficient: ἀκριβοδίκαιον, or Arithmetical meaſures, eſpecially of our own proportioning, are but arguments of want of Love and of forwardneſs in Religion; or elſe are inſtruments of ſcruple, and then become dangerous. Uſe the Rule heartily and enough, and there will be no harm in thy errour, if any ſhould happen.

4. If thou intendeſt heartily to ſerve God, and avoid ſin in any one inſtance, refuſe not the hardeſt and moſt ſevere advice that is preſcribed in order to it, though poſſibly it be a ſtranger to thee; for whatſoever it be, cuſtome will make it eaſie.

5. When any inſtruments for the obtaining any vertue or reſtraining any vice are propounded, obſerve which of them fits thy perſon, or the circumſtances of thy need, and uſe it rather than the other; that by this means thou maiſt be ingaged to watch and uſe ſpiritual arts and obſervation about thy Soul. Concerning the managing of which, as the intereſt is greater, ſo the neceſſities are more, and the caſes more intricate, and the accidents and dangers greater and more importunate; and there is greater skill required than in the ſecuring an eſtate, or reſtoring health to an infirm body. I wiſh all men in the world did heartily believe ſo much of this as is true; it would very much help to doe the work of God.

Thus (my Lord) I have made bold by your hand to reach out this little ſcroll of cautions to all thoſe who, by ſeeing your Honour'd name ſet before my Book, ſhall by the fairneſs of ſuch a Frontiſpiece be invited to look into it. I muſt confeſs it cannot but look like a deſign in me, to borrow your Name and beg your Patronage to my book, that if there be no other worth in it, yet at leaſt it may have the ſplendour and warmth of a burning-glaſs, which, borrowing a flame from the Eye of Heaven, ſhines and burns by the rays of the Sun its patron. I will not

quit

quit my ſelf from the ſuſpicion; for I cannot pretend it to be a preſent either of it ſelf fit to be offer'd to ſuch a perſonage, or any part of a juſt return (but I humbly deſire you would own it for an acknowledgment) of thoſe great endearments and nobleſt uſages you have paſt upon me. But ſo men in their Religion give a piece of Gum, or the fat of a cheap Lamb, in Sacrifice to him that gives them all that they have or need: and unleſs He who was pleaſed to employ your Lordſhip as a great Miniſter of his Providence in making a Promiſe of his good to me, the meaneſt of his ſervants, [*that he would never leave me nor forſake me*] ſhall inable me by greater ſervices of Religion to pay my great Debt to your Honour, I muſt ſtill increaſe my ſcore, ſince I ſhall now ſpend as much in my needs of pardon for this boldneſs, as in the reception of thoſe favours by which I ſtand accountable to your Lordſhip in all the bands of ſervice and gratitude; though I am in the deepeſt ſenſe of duty and affection,

My moſt Honoured Lord,

Your Honour's moſt obliged and

moſt Humble Servant,

JER. TAYLOR.

THE

THE CONTENTS.

CHAP. I.

Consideration of the general instruments and means serving to a holy life, by way of Introduction *Page* 1

Sect. I. *Care of Time, and the manner of spending it,* 4

23 *Rules for employing our time,* 6

The 5 benefits of this exercise, 13

Sect. II. *Purity of Intention or Purpose in all our actions,* &c. 14

10 *Rules for our Intentions,* 15

8 *Signs of purity of Intention,* 18

3 *Appendant Considerations,* 21

Sect. III. *The Consideration and Practice of the Presence of God,* 22

6 *Several manners of the Divine Presence,* 23

10 *Rules of exercising this Consideration,* 26

The 5 benefits of this Exercise, 29

Prayers and Devotions according to the Religion and Purposes of the foregoing Considerations, 31

Devotions for ordinary days, 32

CHAP. II.

Of Christian Charity, 50

Sect. I. *Of Sobriety in the general sense,* ibid.

5 *Evil consequents of Voluptuousness or Sensuality,* 51

3 *Degrees of Sobriety,* 52

6 *Rules for suppressing Voluptuousness,* 53

Sect. II. *Of Temperance in Eating and Drinking,* 55

4 *Measures of Temperance in Eating,* 56

8 *Signs and Effects of Temperance,* 58

Of Drunkenness, 59

7 *Evil consequents to Drunkenness.* 60

8 *Signs of Drunkenness,* 62

11 *Rules*

11 *Rules for obtaining Temperance,* ibid.
Sect. III. *of Chaſtity,* 65
The 10 *Evil conſequents of Uncleanneſs,* 68
7 *Acts of Chaſtity in general,* 71
5 *Acts of Virginal or Maiden Chaſtity.* 73
5 *Rules for Widows or Vidual Chaſtity,* 74
6 *Rules for Married perſons or Matrimonial Chaſtity,* 75
10 *Remedies againſt Uncleanneſs,* 78
Sect. IV. *Of Humility,* 82
9 *Arguments againſt Pride, by way of Conſideration,* ib.
19 *Acts or offices of Humility,* 84
14 *Means and Exerciſes of obtaining and increaſing the grace of Humility,* 90
17 *Signs of Humility,* 95
Sect. V. *Of Modeſty* 96
4 *Acts and Duties of Modeſty as it is oppoſed to Curioſity,* 97
6 *Acts of Modeſty as it is oppoſed to boldneſs,* 100
10 *Acts of Modeſty as it is oppoſed to Undecency,* 101
Sect. VI. *Of contentedneſs in all eſtates,* &c. 104
2 *General Arguments for Content,* 105
8 *Inſtruments or Exerciſes to procure Contentedneſs,* 108
8 *Means to obtain Content, by way of conſideration,* 119
The Conſid. applied to particular caſes, ibid.
Of Poverty or a low fortune, 126
The charge of many Children, 132
Violent neceſſities, ibid.
Death of Children, Friends, &c. 134
Untimely Death, 135
Death unſeaſonable, 137
Sudden Death or violent, 138
Being Childleſs, ibid.
Evil or unfortunate Children, 139
Our own death, ibid.
Prayers for the ſeveral Graces and parts of Chriſtian ſobriety, fitted to the neceſſity of ſeveral perſons, 140

CHAP. III.

OF Chriſtian Juſtice, 146
Sect. I. *Of Obedience to our Superiours,* 147
15 *Acts and Duties of Obedience to all our Superiors,* 148
12 *Remedies againſt Diſobedience, by way of Conſideration,* 151
3 *Degrees*

3 *Degrees of Obedience*, 155
Sect. II. *Of Proviſion of that part of Juſtice which is due from Superiours to Inferiours*, 156
12 *Duties of Kings and all the Supreme power, as Law-givers*, ibid.
2 *Duties of Superiours, as they are Judges*, 159
5 *Duties of Parents to their Children*, 160
Duty of Husbands and Wives reciprocally, 162
7 *Duties of Maſters of Families*, 164
Duty of Guardians or Tutours, 165
Sect. III. *Of Negotiation or civil Contracts*, ibid.
13 *Rules and meaſures of Juſtice in bargaining*, 166
Sect. IV. *Of Reſtitution*, 170
7 *Rules of making Reſtitution, as it concerns the perſons obliged*, 171
9 *As it concerns other circumſtances*, 174
Prayers to be ſaid in relation to the ſeveral Obligations and Offices of Juſtice, 177

CHAP. IV.

OF Chriſtian Religion, 185.
I. *Of the internal actions of Religion*, 185
Sect. I. *Of Faith*, ibid.
The 7 acts and offices of Faith, ibid.
2 *Signs of true Faith*, 187
8 *Means and Inſtruments to obtain Faith*, 190
Sect. II. *Of Chriſtian Hope*, 191
The 5 acts of Hope, 192
5 *Rules to govern our Hope*, 193
12 *Means of Hope, and Remedies againſt Deſpair*, 195
Sect. III. *Of charity, or the Love of God*, 200
The 8 acts of Love to God. 201
The 3 meaſures and rules of Divine Love, 203
6 *Helps to encreaſe our Love to God, by way of exerciſe*, 205
The 2 ſeveral ſtates of Love to God, 207
viz. *The ſtate of Obedience*, ibid.
The ſtate of Zeal, 208
8 *Cautions and rules concerning Zeal*, ibid.
II. *Of the external actions of Religion*, 210
Sect. IV. *Of Reading or Hearing the Word of God*, 211
5 *General Conſiderations concerning*

cerning it, 212
5 Rules for Hearing or Reading the Word, 213
4 Rules for reading ſpiritual Books, or hearing Sermons, 214
Sect. V. Of Faſting, 215
15 Rules for Chriſtian Faſting, 216
Benefits of Faſting, 220
Sect. VI. Of keeping Feſtivals and days holy to the Lord; particularly the Lord's day, 221
10 Rules for keeping the Lord's day and other Chriſtian Feſtivals, 223
III. Of the mixt actions of Religion, 227
Sect. VII. Of Prayer, ibid.
8 Motives to Prayer, 228
16 Rules for the Practice of Prayer, 229
6 Cautions for making Vows, 236
7 Remedies againſt Wandring thoughts, &c. 237
10 Signs of tediouſneſs of Spirit in our Prayers and all actions of Religion, 239
11 Remedies againſt tediouſneſs of Spirit, 240
Sect. VIII. Of Alms, 244
The 18 ſeveral kinds of Corporal Alms, 245
The 14 ſeveral kinds of Spiritual Alms, 246
The 5 ſeveral kinds of mixt Alms, ibid.
16 Rules for giving Alms, 247
13 Motives to Charity, 253
Remedies againſt the Parents of Unmercifulneſs, 255
I. 9 Againſt Envy, by way of conſideration, ibid.
II. 12 Remedies againſt Anger, by way of exerciſe, 256
13 Remedies againſt Anger, by way of conſideration, 260
III. 7 Remedies againſt Covetouſneſs, 263
Sect. IX. Of Repentance, 269
11 Acts and parts of Repentance, 271
4 Motives to Repentance, 278
Sect. X. Of Preparation to and the manner how to receive the Sacrament of the Lord's Supper, 280
14 Rules for preparation and worthy Communicating, 282
The effects and benefits of worthy, &c. 288
Prayers for all ſorts of men, &c. 291

THE

245
Spi-
246
mixt
ibid.
Alms,
247
253
rents
255
way
ibid.
An-
,256
nger,
ation,
260
Co-
263
,269
epen-
271
,278
on to
to re-
of the
280
and
ting,
282
ts of
288
men,
291

H E

Ah te quacunq; voces dulcissime Jesu

THE *Rule* and *Exercises* OF Holy Living, &c.

CHAP. I.

Considerations of the general Instruments and means serving to a Holy Life, by way of Introduction.

IT is necessary that every Man should consider that, since God hath given him an excellent nature, wisedom and choice, an understanding soul, and an immortal spirit, having made him Lord over the Beasts, and but a little lower than the Angels; he hath also appointed for him a work and a service great enough to employ those abilities, and hath also designed him to a state of life after this, to which he can onely arrive by that service and obedience. And therefore as every man is wholly God's own portion by the title of Creation: so all our labours and care, all our powers and faculties must be wholly employed in the service of God, even all the days of our life, that this life being ended, we may live with him for ever.

Neither is it sufficient that we think of the service of God as a work of the least necessity, or of small em-

ployment, but that it be done by us as God intended it; that it be done with great earneſtneſs and paſſion, with much zeal and deſire; that we refuſe no labour, that we beſtow upon it much time, that we uſe the beſt guides, and arrive at the end of glory by all the ways of grace, of prudence and religion.

And indeed if we conſider how much of our lives is taken up by the needs of nature, how many years are wholly ſpent before we come to any uſe of reaſon, how many years more before that reaſon is uſefull to us to any great purpoſes, how imperfect our diſcourſe is made by our evil education, falſe principles, ill company, bad examples, and want of experience, how many parts of our wiſeſt and beſt years are ſpent in eating and ſleeping, in neceſſary buſineſſes and unneceſſary vanities, in worldly civilities and leſs uſefull circumſtances, in the learning arts and ſciences, languages or trades, that little portion of hours that is left for the practices of piety and religious walking with God is ſo ſhort and trifling, that were not the goodneſs of God infinitely great, it might ſeem unreaſonable or impoſſible for us to expect of him eternal joys in Heaven, even after the well ſpending thoſe few minutes which are left for God and God's ſervice, after we have ſerved our ſelves and our own occaſions.

And yet it is conſiderable, that the fruit which comes from the many days of recreation and vanity is very little, and although we ſcatter much, yet we gather but little profit: but from the few hours we ſpend in prayer and the exerciſes of a pious life, the return is great and profitable; and what we ſow in the minutes and ſpare portions of a few years, grows up to crowns and ſceptres in a happy and a glorious eternity.

1. Therefore, although it cannot be injoin'd, that the greateſt part of our time be ſpent in the direct actions of devotion and religion, yet it will become, not onely a duty, but alſo a great providence, to lay aſide for the ſervices of God and the buſineſſes of the Spirit as much as we can: becauſe God rewards our minutes

minutes with long and eternal happineſs; and the greater portion of our time we give to God, the more we treaſure up for our ſelves; and *No man is a better Merchant than he that laies out his time upon God, and his money upon the Poor.*

2. Onely it becomes us to remember and to adore God's goodneſs for it, that God hath not onely permitted us to ſerve the neceſſities of our nature, but hath made them to become parts of our duty; that if we by directing theſe actions to the glory of God intend them as inſtruments to continue our perſons in his ſervice, he by adopting them into religion may turn our nature into grace, and accept our natural actions as actions of Religion. God is pleaſed to eſteem it for a part of his ſervice, if we eat or drink: ſo it be done temperately, and as may beſt preſerve our health, that our health may enable our ſervices towards him: And there is no one minute of our lives (after we are come to the uſe of reaſon) but we are or may be doing the work of God, even then when we moſt of all ſerve our ſelves.

Πυθομένου τινὸς, πῶς ἐστὶν ἐσθίειν ἀρεστῶς θεοῖς; εἰ δικαίως ἐστὶν, ἔφη, καὶ εὐγνωμένως, καὶ ἴσως, καὶ ἐγκρατῶς, καὶ κοσμίως, οὐκ ἔστιν καὶ ἀρεστῶς τοῖς θεοῖς; Arian. *Epiſt. l.* 1. *c.* 13.

3. To which if we add, that in theſe and all other actions of our lives we always ſtand before God, acting, and ſpeaking, and thinking in his preſence, and that it matters not that our conſcience is ſealed with ſecrecy, ſince it lies open to God, it will concern us to behave our ſelves careſully, as in the preſence of our Judge.

Theſe three Conſiderations rightly managed, and applied to the ſeveral parts and inſtances of our lives, will be, like *Eliſha* ſtretched upon the child, apt to put life and quickneſs into every part of it, and to make us live the life of grace, and doe the work of God.

I ſhall therefore by way of Introduction reduce theſe three to practice, and ſhew how every Chriſtian may improve all and each of theſe to the advantage of piety, in the whole courſe of his life: that if he pleaſe to bear but one of them upon his ſpirit, he may feel the benefit, like an univerſal inſtrument, helpfull in all ſpiritual and temporal actions.

SECT. I.

The first general Instrument of Holy Living, Care of our Time.

HE that is choice of his time will also be choice of his company, and choice of his actions; lest the first engage him in vanity and loss, and the latter by being criminal be a throwing his time and himself away, and a going back in the accounts of eternity.

God hath given to Man a short time here upon Earth, and yet upon this short time Eternity depends: but so, that for every hour of our life, (after we are persons capable of laws, and know good from evil) we must give account to the great Judge of Men and Angels. And this is it which our blessed Saviour told us, that we must account for *every idle word:* not meaning, that every word which is not designed to edification, or is less prudent, shall be reckoned for a sin; but that the time which we spend in our idle talking and unprofitable discourſings, that time which might and ought to have been employed to spiritual and usefull purposes, that is to be accounted for.

For we must remember that we have a great work to doe, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be mastered, many necessities to serve, and much good to doe, many children to provide for, or many friends to support, or many poor to relieve, or many diseases to cure, besides the needs of nature and of relation, our private and our publick cares, and duties of the world, which necessity and the providence of God hath adopted into the family of *Religion.*

And that we need not fear this instrument to be a snare to us, or that the duty must end in scruple, vexation and eternal fears, we must remember that the life of every Man may be so ordered (and indeed must) that it may be a perpetual serving of God: The greatest trouble and most busie trade and worldly incumbrances, when they are necessary, or charitable,

or

or profitable in order to any of thoſe ends which we are bound to ſerve, whether publick or private, being a doing of God's work. For God provides the good things of the world to ſerve the needs of nature, by the labours of the Plow-man, the skill and pains of the Artiſan, and the dangers and traffick of the Merchant: Theſe Men are in their callings the Miniſters of the Divine providence, and the Stewards of the creation, and Servants of a great family of God, *the world*, in the employment of procuring neceſſaries for food and clothing, ornament and phyſick. In their proportions alſo, a King and a Prieſt and a Prophet, a Judge and an Advocate, doing the works of their employment according to their proper rules, are doing the work of God, becauſe they ſerve thoſe neceſſities which God hath made, and yet made no proviſions for them but by their Miniſtery. So that no Man can complain that his calling takes him off from religion: his calling it ſelf and his very worldly employment in honeſt trades and offices is a ſerving of God, and if it be moderately purſued, and according to the rules of Chriſtian prudence, will leave void ſpaces enough for prayers and retirements of a more ſpiritual religion.

God hath given every Man work enough to doe, that there ſhall be no room for idleneſs; and yet hath ſo ordered the world, that there ſhall be ſpace for devotion. He that hath the feweſt buſineſſes of the world, is called upon to ſpend more time in the dreſſing of his Soul; and he that hath the moſt affairs, may ſo order them, that they ſhall be a ſervice of God; whilſt at certain periods they are bleſſed with prayers and actions of religion, and all day long are hallowed by a holy intention.

However, ſo long as idleneſs is quite ſhut out from our lives, all the ſins of wantonneſs, ſoftneſs and effeminacy are prevented, and there is but little room left for temptation: and therefore to a buſie man temptation is fain to climb up together with his buſineſs, and ſins creep upon him onely by accidents and occaſions; whereas to an idle perſon they come in a

full body, and with open violence, and the impudence of a reſtleſs importunity.

Ezek. 16. 49. Idleneſs is called *the ſin of Sodom and her daughters*, and indeed is *the burial of a living man*, an idle perſon being

Beneca. ſo uſeleſs to any purpoſes of God and man, that he is like one that is dead, unconcerned in the changes and neceſſities of the world; and he onely lives to ſpend his time, and eat the fruits of the earth: like a vermin or a Wolf, when their time comes they dye and periſh, and in the mean time doe no good; they neither plough nor carry burthens; all that they doe either is unprofitable, or miſchievous.

Idleneſs is the greateſt prodigality in the world: it throws away that which is unvaluable in reſpect of its preſent uſe, and irreparable when it is paſt, being to be recovered by no power of art or nature. But the way to ſecure and improve our time we may practiſe in the following Rules.

Rules for employing our Time.

1. In the morning, when you awake, accuſtome your ſelf to *think firſt upon God*, or ſomething in order to his ſervice; and at night alſo, let him cloſe thine eyes; and let your ſleep be neceſſary and healthfull, not idle and expenſive of time, beyond the needs and conveniences of nature; and ſometimes be curious to ſee the preparation which the Sun makes, when he is coming forth from his chambers of the East.

2. Let every man that hath a Calling, be *diligent* in purſuance of its employment, ſo as not lightly or without reaſonable occaſion to neglect it in any of thoſe times which are uſually and by the cuſtome of prudent perſons and good husbands employed in it.

3. Let all the *intervals* or void ſpaces of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendlineſs and neighbourhood, and means of ſpiritual and corporal health; ever remembring ſo to work in our Calling as not to neglect the work of our *high Calling*; but to begin

and

and end the day with God, with ſuch forms of devotion as ſhall be proper to our neceſſities.

4. The reſting days of Chriſtians, and *Feſtivals* of the Church, muſt in no ſenſe be days of idleneſs; for it is better to plough upon holy days than to doe nothing, or to doe vitiouſly; but let them be ſpent in the works of the day, that is, of Religion and Charity, according to the Rules appointed *.

* See Chap. 4. Sect. 6.

5. Avoid the company of *Drunkards*, and *Buſie-bodies*, and all ſuch as are apt to talk much to little purpoſe: for no Man can be provident of his time that is not prudent in the choice of his company: and if one of the Speakers be vain, tedious and trifling; he that hears and he that anſwers in the diſcourſe are equal loſers of their time.

6. Never talk with any Man, or undertake any trifling employment, *merely to paſs the time away*: for every day well ſpent may become a *day of Salvation*, and time rightly employed is *an acceptable time*. And remember that the time thou trifleſt away was given thee to repent in, to pray for pardon of ſins, to work out thy ſalvation, to doe the work of grace, to lay up againſt the day of Judgment a treaſure of good works, that thy time may be crowned with Eternity.

S. Bern. de triplici cuſtodia.

7. In the midſt of the works of thy Calling often retire to God in *ſhort prayers* and ejaculations, and thoſe may make up the want of thoſe larger portions of time which it may be thou deſireſt for devotion, and in which thou thinkeſt other perſons have advantage of thee; for ſo thou reconcileſt the outward work and thy inward calling, the Church and the Commonwealth, the employment of the body and the intereſt of thy Soul; for be ſure that God is preſent at thy breathings and hearty ſighings of prayer as ſoon as at the longer offices of leſs buſied perſons; and thy time is as truly ſanctified by a trade, and devout, though ſhorter prayers, as by the longer offices of thoſe whoſe time is not filled up with labour and uſefull buſineſs.

Laudatur Auguſtus Cæſar apud Lucanum,
——media inter prælia ſemper
Stellarum cœliſque plagis ſuperiſque vacabat.

8. Let your employment be ſuch as may become a reaſonable perſon; and not be a buſineſs fit for children or diſtracted People, but fit *for your age and underſtanding*. For a man may be very idlely buſie, and take great pains to ſo little purpoſe, that in his labours and expence of time he ſhall ſerve no end but of folly and vanity. There are ſome Trades that wholly ſerve the ends of idle perſons and fools, and ſuch as are fit to be ſeiſed upon by the ſeverity of laws, and baniſht from under the Sun: and there are ſome People who are buſie, but it is, as *Domitian* was, in catching flies.

9. Let your employment be fitted *to your perſon and calling*. Some there are that employ their time in affairs infinitely below the dignity of their perſon, and being called by God or by the Republick to help to bear great burthens, and to judge a People, do enfeeble their underſtandings, and diſable their perſons by ſordid and brutiſh buſineſs. Thus *Nero* went up and down *Greece*, and challenged the Fidlers at their trade. *Æropus*, a *Macedonian* King, made Lanterns. *Harcatius*, the King of *Parthia*, was a Mole-catcher: and *Biantes*, the *Lydian*, filed Needles. He that is appointed to miniſter in holy things, muſt not ſuffer ſecular affairs and ſordid arts to eat up great portions of his employment: a Clergy-man muſt not keep a Tavern, nor a Judge be an Inn-keeper; and it was a great idleneſs in *Theophylact* the Patriarch of *C. P.* to ſpend his time in his ſtable of Horſes when he ſhould have been in his ſtudy, or the Pulpit, or ſaying his holy Offices. Such employments are the diſeaſes of labour, and the ruſt of time, which it contracts, not by lying ſtill, but by dirty employment.

10. Let your employment be ſuch *as becomes a Chriſtian*, that is, in no ſenſe mingled with ſin: for he that takes pains to ſerve the ends of covetouſneſs, or miniſters to anothers luſt, or keeps a ſhop of impurities or intemperance, is idle in the worſt ſenſe; for every hour ſo ſpent runs him backward, and muſt be ſpent again in the remaining and ſhorter part of his life, and ſpent better.

11. Per-

11. Perſons of *great quality, and of no trade*, are to be moſt prudent and curious in their employment and traffick of time. They are miſerable, if their education hath been ſo looſe and undiſciplined as to leave them unfurniſhed of skill to ſpend their time: but moſt miſerable are they, if ſuch miſ-government and unskilfulneſs make them fall into vitious and baſer company, and drive on their time by the ſad minutes and periods of ſin and death. * They that are *learned* know the worth of time, and the manner how well to improve a day; and they are to prepare themſelves for ſuch purpoſes in which they may be moſt uſefull in order to arts or arms, to counſel in publick or government in their Countrey: But for others of them that are *unlearned*, let them chuſe good company, ſuch as may not tempt them to a vice, or joyn with them in any; but that may ſupply their defects by counſel and diſcourſe, by way of conduct and converſation. Let them learn eaſie and uſefull things, reade hiſtory and the laws of the Land, learn the cuſtoms of their Countrey, the condition of their own eſtate, profitable and charitable contrivances of it: let them ſtudy prudently to govern their families, learn the burthens of their Tenants, the neceſſities of their Neighbours, and in their proportion ſupply them, and reconcile their enmities, and prevent their law-ſuits, or quickly end them; and in this glut of leiſure and diſ-employment, let them ſet apart greater portions of their time for Religion and the neceſſities of their ſouls.

12. Let the *women of noble birth* and great fortunes doe the ſame things in their proportions and capacities, nurſe their children, look to the affairs of the houſe, viſit poor cottages, and releive their neceſſities, be courteous to the neighbourhood, learn in ſilence of their Husbands or their ſpiritual Guides, reade good books, pray often and ſpeak little, and *learn to doe good works for neceſſary uſes*; for by that phraſe St. *Paul* expreſſes the obligation of Chriſtian women to good huſwifery, and charitable proviſions for their family and neighbourhood.

13. Let

13. Let all perſons of *all conditions* avoid all delicacy and niceneſs in their *cloathing* or *diet*, becauſe ſuch ſoftneſs engages them upon great miſ-ſpendings of their time, while they dreſs and combe out all their opportunities of their morning devotion, and half the day's ſeverity, and ſleep out the care and proviſion for their Souls.

14. Let every one of every condition avoid *curioſity*, and all inquiry into things that concern them not. For all buſineſs in things that concern us not is an employing our time to no good of ours, and therefore not in order to a happy Eternity. In this account our neighbours neceſſities are not to be reckoned; for they concern us as one member is concerned in the grief of another: but going from houſe to houſe, tatlers and buſibodies, which are the canker and ruſt of idleneſs, as idleneſs is the ruſt of time, are reproved by the Apoſtle in ſevere language, and forbidden in order to this exerciſe.

15. As much as may be, cut off all *impertinent and uſeleſs employments* of your life, unneceſſary and phantaſtick viſits, long waitings upon great perſonages where neither duty nor neceſſity nor charity obliges us, all vain meetings, all laborious trifles, and whatſoever ſpends much time to no real, civil, religious or charitable purpoſe.

16. Let not your *recreations* be laviſh ſpenders of your time, but chuſe ſuch which are healthfull, ſhort, tranſient, recreative, and apt to refreſh you; but at no hand *dwell* upon them, or make them your *great employment*: for he that ſpends his time in ſports, and calls it recreation, is like him whoſe garment is all made of fringes, and his meat nothing but ſawces; they are healthleſs, chargeable and uſeleſs. And therefore avoid ſuch games which require much time or long attendance; or which are apt to ſteal thy affections from more ſevere employments. For to whatſoever thou haſt given thy affections, thou wilt not grudge to give thy time. Natural neceſſity and the example of S. *John* (who recreated himſelf with ſporting with a tame Partridge) teach us that it is law-

lawfull to relax and unbind our bow, but not to ſuffer it to be unready or unſtrung. Caſſian. Collat. 24. c. 21.

17. Set apart ſome portions of every day for *more ſolemn devotion*, and religious employment, which be *ſevere* in *obſerving*: and if variety of employment, or prudent affairs, or civil ſociety preſs upon you, yet ſo order thy *rule*, that the neceſſary parts of it be not omitted; and though juſt occaſions may make our prayers ſhorter, yet let nothing but a violent, ſudden and impatient neceſſity make thee upon any one day wholly to omit thy morning and evening devotions; which if you be forced to make very ſhort, you may ſupply and lengthen with ejaculations and ſhort retirements in the day-time in the midſt of your employment, or of your company.

18. Doe not the *work of God negligently* and idlely; let not thy heart be upon the world; when thy hand is lift up in prayer: and be ſure to prefer an action of religion in its place and proper ſeaſon before all worldly pleaſure, letting ſecular things (that may be diſpenſed with in themſelves) in theſe circumſtances wait upon the other; not like the Patriarch who ran from the Altar in S. *Sophia* to his ſtable in all his Pontificals, and in the midſt of his office, to ſee a colt newly fallen from his beloved and much valued mare *Phorbante*. More prudent and ſevere was that of Sir *Thomas More*, who being ſent for by the King when he was at his prayers in publick, returned anſwer, he would attend him when he had firſt performed his ſervice to the KING of Kings. And it did honour to *Ruſticus*, that when Letters from *Cæſar* were given to him, he refuſed to open them till the Philoſopher had done his Lecture. In honouring God and doing his work put forth all thy ſtrength: for of that time onely thou mayeſt be moſt confident that it is gained, which is prudently and zealouſly ſpent in God's ſervice. Jer. 48. 10. Plutarch. de Curioſit.

19. When the *Clock ſtrikes*, or however elſe you ſhall meaſure the day, it is good to ſay a ſhort ejaculation every hour, that the parts and returns of devotion may be the meaſure of your time: and doe ſo alſo

also in all the *breaches* of thy sleep, that those spaces which have in them no direct business of the world may be filled with Religion.

Οἱ ἐν αὐτοῖς εὐδοκιμοῦντες οἷς ἥμαρτον εὐπρεπεστέραν τὴν ἀπολογίαν εἰσαεὶ φέρονται. Procop. 2. Vandal.

20. If by thus doing you have not secured your time by an early and fore-handed care, yet be sure by a timely diligence to *redeem the time*, that is, to be pious and religious in such instances in which formerly you have sinned, and to bestow your time especially upon such graces, the contrary whereof you have formerly practised, doing actions of chastity and temperance with as great a zeal and earnestness as you did once act your uncleanness; and then by all arts to watch against your present and future dangers, from day to day securing your standing: this is properly *to redeem your time*, that is, to buy your security of it at the rate of any labour and honest arts.

1 Cor. 7. 5.

21. Let him that is most busied set apart some *solemn time every year*, in which, for the time quitting all worldly business, he may attend wholly to fasting and prayer, and the dressing of his Soul by confessions, meditations and attendances upon God; that he may make up his accounts, renew his vows, make amends for his carelesness, and retire back again from whence levity and the vanities of the world, or the opportunity of temptations, or the distraction of secular affairs have carried him.

22. In this we shall be much assisted, and we shall find the work more easie, if before we sleep every night * we *examine the actions of the past day* with a particular scrutiny, if there have been any accident extraordinary; as long discourse, a feast, much business, variety of company. If nothing but common hath happened, the less examination will suffice: onely let us take care that we sleep not without such a recollection of the actions of the day as may represent any thing that is remarkable and great either to be the matter of sorrow or thanksgiving: for other things a general care is proportionable.

* Μηδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι. Πρὶν τῶν ἡμερινῶν ἔργων πρὶς ἕκαστον ἐπελθεῖν. Πῇ παρέβην, τί δ' ἔρεξ', τί μοι δέον οὐκ ἐτελέσθη.
Pythagor. *Carm.*

23. Let

23. Let all theſe things be done *prudently and moderately*; not with ſcruple and vexation. For theſe are good advantages, but the particulars are not divine commandments; and therefore are to be uſed as ſhall be found expedient to every ones condition. For, provided that our duty be ſecured, for the degrees and for the inſtruments every Man is permitted to himſelf and the conduct of ſuch who ſhall be appointed to him. He is happy that can ſecure every hour to a ſober or a pious employment: but the duty conſiſts not ſcrupulouſly in minutes and half hours, but in greater portions of time; provided that no minute be employed in ſin, and the great portions of our time be ſpent in ſober employment, and all the appointed days and ſome portions of every day be allowed for Religion. In all the leſſer parts of time we are left to our own elections and prudent management, and to the conſideration of the great degrees and differences of glory that are laid up in Heaven for us, according to the degrees of our care, and piety, and diligence.

The Benefits of this Exerciſe.

This exerciſe, beſides that it hath influence upon our whole lives, it hath a ſpecial efficacy for the preventing of, 1. Beggarly ſins, that is, thoſe ſins which idleneſs and beggary uſually betray men to; ſuch as are lying, flattery, ſtealing and diſſimulation. 1. 2. It is a proper antidote againſt carnal ſins, and ſuch as proceed from fulneſs of bread and emptineſs of employment. 2. 3. It is a great inſtrument of preventing the ſmalleſt ſins and irregularities of our life, which uſually creep upon idle, diſ-employed and curious perſons. 3. 4. It not onely teaches us to avoid evil, but engages us upon *doing good*, as the proper buſineſs of all our days. 4. 5. It prepares us ſo againſt *ſudden changes*, that we ſhall not eaſily be ſurpriſed at the ſudden coming of the day of the Lord: For he that is curious of his time, will not eaſily be unready and unfurniſhed. 5.

SECT.

SECT. II.

The ſecond general Inſtrument of Holy Living, Purity of Intention.

THat we ſhould intend and deſign God's glory in every action we doe, whether it be natural or choſen, is expreſſed by S. *Paul*, *Whether ye eat or drink doe all to the glory of God.* Which rule when we obſerve, every action of nature becomes religious, and every meal is an act of worſhip, and ſhall have its reward in its proportion, as well as an act of prayer. Bleſſed be that goodneſs and grace of God, which, out of infinite deſire to glorifie and ſave Mankind, would make the very works of nature capable of becoming acts of vertue, that all our life time we may doe him ſervice.

1 Cor. 10. 31.

This grace is ſo excellent, that it ſanctifies the moſt *common action* of our life; and yet ſo neceſſary, that without it the very beſt actions of our devotion are imperfect and vitious. For he that prays out of cuſtome, or gives alms for praiſe, or faſts to be accounted religious, is but a Phariſee in his devotion, and a beggar in his alms, and an hypocrite in his faſt. But a holy end ſanctifies all theſe, and all other actions which can be made holy, and gives diſtinctions to them, and procures acceptance.

For, as to know the end diſtinguiſhes a Man from a Beaſt; ſo to chuſe a good end diſtinguiſhes him from an evil man. *Hezekiah* repeated his good deeds upon his ſick-bed, and obtained favour of God; but the Phariſee was accounted inſolent for doing the ſame thing: becauſe this Man did it to upbraid his brother, the other to obtain a mercy of GOD. *Zacharias* queſtioned with the Angel about his meſſage; and was made ſpeechleſs for his incredulity; but the bleſſed Virgin *Mary* queſtioned too, and was blameleſs: for ſhe did it to enquire after the *manner* of the thing, but he did not believe the *thing it ſelf*; he

Atticus eximiè ſi cœnat, lautus habetur;
Si Rutilus, demens——
Juven. *Sat.* 11.

he doubted of God's power, or the truth of the meſſenger; but ſhe onely of her own incapacity. This was it which diſtinguiſhed the mourning of *David* from the exclamation of *Saul*; the confeſſion of *Pharaoh* from that of *Manaſſes*; the tears of *Peter* from the repentance of *Judas*: 'For the praiſe is not in Seneca. 'the deed done, but in the manner of its doing. If a 'Man viſits his ſick-friend, and watches at his Pillow 'for charity ſake, and becauſe of his old affection, 'we approve it: but if he does it in hope of legacy, 'he is a Vulture, and onely watches for the carcaſs. 'The ſame things are honeſt and diſhoneſt: the *man-* 'ner of *doing them* and the *end* of the deſign makes the 'ſeparation.

Holy Intention is to the actions of a Man that which the Soul is to the body, or form to its matter, or the root to the tree, or the Sun to the World, or the Fountain to a River, or the Baſe to a Pillar: for without theſe the body is a dead trunk, the matter is ſluggiſh, the tree is a block, the world is darkneſs, the river is quickly dry, the pillar ruſhes into flatneſs and a ruine; and the action is ſinfull or unprofitable and vain. The poor Farmer that gave a diſh of cold Water to *Artaxerxes* was rewarded with a golden goblet, and he that gives the ſame to a *Diſciple in the name of a Diſciple* ſhall have a crown; but if he gives water in deſpite when the Diſciple needs Wine or a Cordial, his reward ſhall be to want that Water to cool his tongue.

* But this duty muſt be reduced to Rules.

Rules for our Intentions.

1. In every action reflect upon *the end*; and in your undertaking it, conſider *why* you doe it, and what you propound *to your ſelf for a reward*, and *to your action as its end.*

2. Begin every action in the Name of the Father, of the Son, and of the Holy Ghoſt: the meaning of which is, 1. That we be carefull that we doe not the action without the permiſſion or warrant of God.

2. That

2. That we design it to the glory of God, if not in the direct action, yet at least in its consequence; if not in the particular, yet at least in the whole order of things and accidents. 3. That it may be so blessed, that what you intend for innocent and holy purposes, may not by any chance or abuse or mis-understanding of Men be turned into evil, or made the occasion of sin.

3. Let every action of concernment be *begun with prayer*, that God would not onely bless the action, but sanctifie your purpose; and make an oblation of the action to God: holy and well intended actions being the best oblations and presents we can make to God; and when God is intitled to them, he will the rather keep the first upon the Altar bright and shining.

4. In the prosecution of the action, renew and reinkindle your purpose by *short ejaculations* to these purposes: [*Not unto us, O Lord, not unto us, but unto thy Name let all praise be given:*] and consider [*now I am working the work of God; I am his servant, I am in a happy employment, I am doing my Master's business, I am not at my own disposc, I am using his talents, and all the gain must be his:*] for then be sure, as the glory is his, so the reward shall be thine. If thou bringest his goods home with increase, he will make thee Ruler over Cities.

5. Have a care that while the Altar thus sends up a holy fume, thou dost not suffer the Birds to come and carry away the sacrifice: that is, let not that which began well, and was intended for God's glory, *decline*, and end in thy own praise, or temporal satisfaction, or a sin. A story told to represent the vileness of unchastity is well begun: but if thy female auditour be pleased with thy language, and begins rather to like thy person for thy story, than to dislike the crime, be watchfull, lest this goodly head of gold descend in silver and brass, and end in iron and clay, like *Nebuchadnezzar*'s image; for from the *end* it shall have its name and reward.

Qui furatur ut mœchetur, mœchus est magis quam fur. *Arist.* Eth.

6. If any *accidental event* which was not first intended by thee can come to pass, let it not be taken into thy

thy purpoſes, not at all be made uſe of: as if by telling a true ſtory you can doe an ill turn to your enemy, by no means doe it; but when the temptation is found out, turn all thy enmity upon that.

7. In every more ſolemn action of Religion, joyn together many good ends, that the conſideration of them may entertain all your affections; and that when any one ceaſes, the purity of your intention may be ſupported by another ſupply. He that faſts onely to tame a rebellious body, when he is provided of a remedy either in Grace or Nature, may be tempted to leave off his faſting. But he that in his faſt intends the mortification of every unruly appetite, and accuſtoming himſelf to bear the yoke of the Lord, a contempt of the pleaſures of meat and drink, humiliation of all wilder thoughts, obedience and humility, auſterity and charity, and the convenience and aſſiſtence to devotion, and to doe an act of repentance, whatever happens, will have reaſon enough to make him to continue his purpoſe, and to ſanctifie it. And certain it is, the more good ends are deſigned in an action, the more degrees of excellency the man obtains.

8. If any temptation to ſpoil your purpoſes happens in a religious duty, do not preſently omit the action, but rather ſtrive to rectifie your intention and to mortifie the temptation. S. *Bernard* taught us this Rule: For when the Devil obſerving him to preach excellently, and to doe much benefit to his hearers, tempted him to vain-glory, hoping that the good man to avoid that would ceaſe preaching, he gave this anſwer onely, *I neither began for thee, neither for thee will I make an end.*

9. In all actions which are of long continuance, deliberation and abode, let your holy and pious intention be actual, that is, that it be by a ſpecial prayer or action, by a peculiar act of reſignation or oblation given to God: but in ſmaller actions, and little things and indifferent, fail not to ſecure a pious habitual intention; that is, that it be included within your general care that no action have an ill

end; and that it be comprehended in your general prayers, whereby you offer your ſelf and all you doe to God's glory.

10. Call not every temporal end a defiling of thy intention, but onely, 1. When it contradicts any of the ends of God, or, 2. When it is principally intended in an action of Religion. For ſometimes a temporal end is part of our duty: and ſuch are all the actions of our calling, whether our employment be religious or civil. We are commanded to provide for our family: but if the Miniſter of Divine Offices ſhall take upon him that holy calling for covetous or ambitious ends, or ſhall not deſign the glory of God principally and eſpecially, he hath polluted his hands and his heart; and the fire of the Altar is quenched, or it ſends forth nothing but the ſmoke of muſhromes or unpleaſant gums. And it is a great unworthineſs to prefer the intereſt of a creature before the ends of God the Almighty Creator.

But becauſe many caſes may happen in which a man's heart may deceive him, and he may not well know what is in his own ſpirit; therefore by theſe following ſigns we ſhall beſt make a judgment whether *our Intentions be pure, and our Purpoſes holy.*

Signs of Purity of Intention.

See Sect. 1. of this Chap. Rule 18.

1. It is probable our hearts are right with God, and our Intentions innocent and pious, if we ſet upon actions of Religion or civil life with an affection proportionate to the quality of the work; that we act our temporal affairs with a deſire no greater than our neceſſity; and that in actions of Religion we be zealous, active and operative, ſo far as prudence will permit; but in all caſes, that we value a religious deſign before a temporal, when otherwiſe they are in equal order to their ſeveral ends: that is, that whatſoever is neceſſary in order to our Souls health be higher eſteemed than what is for bodily; and the neceſſities, the indiſpenſible neceſſities of the ſpirit be ſerved before the needs of nature, when they are required

required in their ſeveral circumſtances; or plainer yet, when we chuſe any temporal inconvenience rather than commit a ſin, and when we chuſe to doe a duty rather than to get gain. But he that does his recreation or his merchandize chearfully, promptly, readily and buſily, and the works of Religion ſlowly, flatly and without appetite, and the ſpirit moves like *Pharaoh*'s chariots when the wheels were off, it is a ſign that his heart is not right with God, but it cleaves too much to the world.

2. It is likely our hearts are pure and our intentions ſpotleſs when we are not ſolicitous of the opinion and cenſures of men; but onely that we doe our duty, and be accepted of God. For our eyes will certainly be fixed there from whence we expect our reward: and if we deſire that God ſhould approve us, it is a ſign we doe his work, and expect him our Pay-maſter.

3. He that does as well in private between God and his own Soul as in publick, in Pulpits, in Theatres and Market-places, hath given himſelf a good teſtimony that his purpoſes are full of honeſty, nobleneſs and integrity. For what *Helkanah* ſaid to the Mother of *Samuel*, *Am not I better to thee than ten Sons?* is moſt certainly verified concerning God, that he who is to be our Judge is better than ten thouſand witneſſes. But he that would have his vertue publiſhed, ſtudies not vertue but glory. 'He is not juſt that will not be juſt 'without praiſe: but he is a righteous man that does 'juſtice, when to doe ſo is made infamous; and he is 'a wiſe man who is delighted with an ill name that is 'well gotten. And indeed that man hath a ſtrange co- 'vetouſneſs, or folly, that is not contented with this 'reward, that *he hath pleaſed God.* And ſee what he 'gets by it. He that does good works for praiſe or 'ſecular ends, ſells an ineſtimable jewel for a trifle; 'and that which would purchaſe Heaven for him, he 'parts with for the breath of the People, which at 'the beſt is but air, and that not often wholeſome.

Seneca, Ep. 113.

S *Chryſ.* l. 2. de Compun. cordis.

S *Greg.* Moral. 8. c. 29.

4. It is well alſo when we are not ſolicitous or troubled concerning the effect and event of all our actions; but that being firſt by Prayer recommended to

him, is left at his diſpoſe: for then in caſe the event be not anſwerable to our deſires, or to the efficacy of the inſtrument, we have nothing left to reſt in but the honeſty of our purpoſes; which it is the more likely we have ſecured, by how much more we are indifferent concerning the ſucceſs. S. *James* converted but eight perſons, when he preached in *Spain*; and our Bleſſed Saviour converted fewer than his own Diſciples did: And if thy labours proye unproſperous, if thou beeſt much troubled at that, it is certain thou didſt not think thy ſelf ſecure of a reward for thine intention, which thou mighteſt have done if it had been pure and juſt.

5. He loves vertue for God's ſake and its own, that loves and honors it wherever it is to be ſeen; but he that is envious or angry at a vertue that is not his own, at the perfection or excellency of his neighbor, is not covetous of the vertue, but of its reward and reputation, and then his intentions are polluted. It was a great ingenuity in *Moſes*, that wiſhed *all the People* might be *Prophets*; but if he had deſigned his own honour, he would have prophecied alone. But he that deſires onely that the work of God, and Religion ſhall go on, is pleaſed with it, whoever is the inſtrument.

6. He that deſpiſes the world and all its appendant vanities is the beſt Judge, and the moſt ſecure of his intentions, becauſe he is the fartheſt removed from a temptation. Every degree of mortification is a teſtimony of the purity of our purpoſes: and in what degree we deſpiſe ſenſual pleaſure, or ſecular honours, or worldly reputation, in the ſame degree we ſhall conclude our heart right to religion and ſpiritual deſigns.

7. When we are not ſolicitous concerning the inſtruments and means of our actions, but uſe thoſe means which God hath laid before us, with reſignation, indifferency and thankfulneſs, it is a good ſign that we are rather intent upon the end of God's glory than our own conveniency or temporal ſatisfaction. He that is indifferent whether he ſerve God in riches or in poverty, is rather a ſeeker of God than of him-

himſelf; and he that will throw away a good Book becauſe it is not curiouſly gilded, is more curious to pleaſe his eye than to inform his underſtanding.

8. When a temporal end conſiſting with a ſpiritual, and pretended to be ſubordinate to it, happens to fail and be defeated, if we can rejoyce in that, ſo God's glory may be ſecured and the intereſts of Religion, it is a great ſign our hearts are right, and our ends prudently deſigned and ordered.

When our intentions are thus balanced, regulated and diſcerned, we may conſider, 1. That this exerciſe is of ſo univerſal efficacy in the whole courſe of a holy life, that it is like the Soul to every holy action, and muſt be provided for in every undertaking; and is of it ſelf alone ſufficient to make all natural and indifferent actions to be adopted into the family of Religion.

2. That there are ſome actions which are uſually reckoned as parts of our Religion, which yet of themſelves are ſo relative and imperfect, that without the purity of intention they degenerate: and unleſs they be directed and proceed on to thoſe purpoſes which God deſigned them to, they return into the family of common, ſecular, or ſinfull actions. Thus Alms are for Charity, Faſting for Temperance, Prayer is for Religion, Humiliation is for Humility, Auſterity or Sufferance is in order to the vertue of Patience: and when theſe actions fail of their ſeveral ends, or are not directed to their own purpoſes, Alms are miſſpent, Faſting is an impertinent trouble, Prayer is but Lip-labor, Humiliation is but Hypocriſie, Sufferance is but Vexation; for ſuch were the Alms of the *Phariſee*, the Faſt of *Jezabel*, the Prayer of *Judah* reproved by the Prophet *Iſaiah*, the Humiliation of *Ahab*, the Martyrdom of *Hereticks*; in which nothing is given to God but the Body, or the Forms of Religion, but the Soul and the Power of Godlineſs is wholly wanting.

3. We are to conſider that no intention can ſanctifie an unholy or unlawfull action. *Saul* the King diſobeyed God's commandment, and ſpared the cattel of *Amaleck* to reſerve the beſt for Sacrifice: and

Saul the Pharisee persecuted the Church of God with a design to doe God service: and they that killed the Apostles had also good purposes, but they had unhallowed actions. When there is both truth in election and charity in the intention, when we go to God in ways of his own chusing or approving, then our eye is single, and our hands are clean, and our hearts are pure. But when a Man does evil that good may come of it, or good to an evil purpose, that man does like him that rouls himself in Thorns that he may sleep easily; he roasts himself in the fire that he may quench his thirst with his own sweat; he turns his face to the East, that he may go to bed with the Sun. I end this with the saying of a wise Heathen: *He is to be called evil that is good onely for his own sake. Regard not how full hands you bring to God, but how pure. Many cease from sin out of fear alone, not out of innocence or love of vertue*, and they (as yet) are not to be called innocent but timorous.

S. Bern. lib. de Præcept.

Publius Mimus.

SECT. III.

The third general Instrument of Holy Living: or the Practice of the Presence of God.

THAT God is present in all places, that he sees every action, hears all discourses, and understands every thought, is no strange thing to a Christian ear, who hath been taught this doctrine not onely by right reason and the consent of all the wise men in the world, but also by God himself in holy Scripture. [*Am I a God at hand (saith the Lord) and not a God afar off? Can any hide himself in secret places that I shall not see him? (saith the Lord.) Do not I fill heaven and earth? Neither is there any creature that is not manifest in his sight: but all things are naked and open to the eyes of him with whom we have to doe. For in him we live and move and have our Being.*] God is wholly in every place, included in no place, not bound with cords, (except those of love) not divided into parts, not changeable into

Jer. 23. 23, 24.

Heb. 4. 13.

Act. 7. 28.

several

several shapes, filling Heaven and Earth with his present Power, and with his never absent Nature. So St. *Augustine* expresses this Article. So that we may imagine God to be as the Air and the Sea, and we all inclosed in his circle, wrapt up in the lap of his infinite nature, or as infants in the wombs of their pregnant mothers: and we can no more be removed from the presence of God than from our own being.

Lib. 7. de Civit. c. 30.

Several manners of the Divine Presence.

The Presence of God is understood by us in several manners and to several purposes.

1. God is present by his Essence, which because it is infinite cannot be contained within the limits of any place: and because he is of an essential purity and spiritual nature, he cannot be undervalued by being supposed present in the places of unnatural uncleanness: because as the Sun reflecting upon the mud of strands and shores, is unpolluted in its beams, so is God not dishonoured when we suppose him in every of his creatures, and in every part of every one of them, and is still as unmixt with any unhandsome adherence, as is the soul in the bowels of the body.

2. God is every where present by his power. He rolls the Orbs of Heaven with his Hand, he fixes the Earth with his Foot, he guides all the Creatures with his Eye, and refreshes them with his Influence: He makes the Powers of Hell to shake with his tertours, and binds the Devils with his Word, and throws them out with his Command, and sends the Angels on Embassies with his Decrees: He hardens the joynts of Infants, and confirms the bones when they are fashioned beneath secretly in the earth. He it is that assists at the numerous productions of fishes, and there is not one hollowness in the bottom of the Sea, but he shews himself to be Lord of it, by sustaining there the Creatures that come to dwell in it: And in the Wilderness, the Bittern and the Stork,

Θεὸς περιέχει τῇ βουλήσει τὸ πᾶν, μείζων τοῦ παντὸς ὥσπερ τῇ οὐσίᾳ οὕτως καὶ ἀξίᾳ. Resp. ad Orthod.

the Dragon and the Satyre, the Unicorn and the Elk live upon his provisions, and revere his power, and feel the force of his Almightiness.

3. God is more specially present in some places by the several and more special manifestations of himself to extraordinary purposes, 1. *by Glory.* Thus his seat is in Heaven; because there he sits incircled with all the outward demonstrations of his glory, which he is pleased to shew to all the inhabitants of those his inward and secret Courts. And thus *they that dye in the Lord* may be properly said to be gone to God; with whom although they were before, yet now they enter into his Courts, into the secret of his Tabernacle, into the retinue and splendour of his glory. That is called *walking with God*, but this is *dwelling* or *being with him. I desire to be dissolved and to be with Christ*, so said Saint *Paul*. But this manner of the Divine presence is reserved for the elect People of God, and for their portion in their Countrey.

Mat. 18. 20. Heb. 10. 25. 4. God is *by Grace and Benediction* specially present in holy places and in the solemn assemblies of his servants. If holy People meet in grots and dens of the earth when Persecution or a publick necessity disturbs the publick order, circumstance and convenience, God fails not to come thither to them; but God is also by the same or a greater reason present there where they meet ordinarily, by order and publick authority: there God is present ordinarily, *i.e.* at every such meeting. God will go out of his way to meet his Saints, when themselves are forced out of their way of order by a sad necessity: but else God's usual way is to be present in those places where his servants are appointed ordinarily to meet. But his presence there signifies nothing but a readiness to hear their prayers, to bless their persons, to accept their offices, and to like even the circumstance of orderly and publick meeting. For thither the prayers of consecration, the publick authority separating it, and God's love of order, and the reasonable customs of Religion, have in ordinary, and in a certain degree fixed this manner of his Presence; and he loves to have it so.

1 Kings. 5. 9. Ps. 138. 1, 2.

5. God

5. God is especially present in the hearts of his People *by his Holy Spirit:* and indeed the hearts of holy men are Temples in the truth of things, and in type and shadow they are heaven it self. For God reigns in the hearts of his servants: there is his Kingdom. The power of grace hath subdued all his Enemies: there is his power. They serve him night and day, and give him thanks and praise; that is his glory. This is the Religion and Worship of God in the Temple. The Temple it self is the heart of man; Christ is the High-Priest, who from thence sends up the Incense of Prayers, and joins them to his own intercession, and presents all together to his Father; and the Holy Ghost, by his dwelling there, hath also consecrated it into a Temple; and God dwells in our hearts by Faith, and Christ by his Spirit, and the Spirit by his Purities: so that we are also Cabinets of the Mysterious Trinity; and what is this short of Heaven it self, but as Infancy is short of manhood, and letters of words? The same state of life it is, but not the same age. It is Heaven in a Looking-glass (dark, but yet true) representing the beauties of the Soul, and the graces of God, and the images of his eternal Glory by the reality of a special Presence. 1 Cor. 3. 16. 2 Cor. 6. 16.

6. God is especially present in the consciences of all persons, good and bad, *by way of Testimony* and *Judgment:* that is, he is there a remembrancer to call our actions to mind, a witness to bring them to Judgment, and a Judge to acquit or to condemn. And although this manner of presence is in this life after the manner of this life, that is, imperfect and we forget many actions of our lives; yet the greatest changes of our state of grace or sin, our most considerable actions are always present, like capital Letters to an aged and dim eye: and at the day of Judgment God shall draw aside the cloud, and manifest this manner of his presence more notoriously, and make it appear that he was an observer of our very thoughts; and that he onely laid those things by, which, because we covered with dust and negligence, were not then discerned

cerned. But when we are riſen from our duſt and imperfection, they all appear plain and legible.

Now the conſideration of this great truth is of a very univerſal uſe in the whole courſe of the life of a Chriſtian. All the conſequents and effects of it are univerſal. * He that remembers that God ſtands a Witneſs and a Judge, beholding every ſecrecy, beſides his impiety, muſt have put on impudence, if he be not much reſtrained in his temptation to ſin. 'For 'the greateſt part of ſin is taken away, if a man have 'a witneſs of his converſation: And he is a great 'deſpiſer of God, who ſends a Boy away when he 'is going to commit fornication, and yet will dare 'to doe it, though he knows God is preſent and 'cannot be ſent off: as if the eye of a little Boy 'were more awfull than the all-ſeeing eye of God. 'He is to be feared in publick, he is to be feared in 'private: If you go forth, he ſpies you; if you go 'in, he ſees you: when you light the candle, he 'obſerves you; when you put it out, then alſo God 'marks you. Be ſure that while you are in his ſight, 'you behave your ſelf as becomes ſo holy a preſence. But if you will ſin, retire your ſelf wiſely, and go where God cannot ſee; For no where elſe can you be ſafe. And certainly, if men would always actually conſider, and really eſteem this truth, that God is the great eye of the World, always watching over our actions, and an ever open Ear to hear all our words, and an unwearied Arm ever lifted up to cruſh a ſinner into ruine, it would be the readieſt way in the world to make ſin to ceaſe from amongſt the Children of men, and for men to approach to the bleſſed eſtate of the Saints in Heaven, who cannot ſin, for they always walk in the Preſence and behold the Face of God. This inſtrument is to be reduced to practice according to the following Rules.

S. *Aug.* de verbis Dominicis, c. 3.

Rules of exerciſing this Conſideration.

1. Let this actual Thought often return, That God is omnipreſent, filling every place; and ſay with *David*,

vid, Whither ſhall I go from thy Spirit, or whither ſhall I flee from thy Preſence? If I aſcend up into Heaven, thou are there: If I make my bed in Hell, thou art there, &c. This Thought by being frequent will make an habitual dread and reverence towards God, and fear in all thy actions. For it is a great neceſſity and ingagement to doe unblameably, when we act before the Judge, who is infallible in his Sentence, all-knowing in his Information, ſevere in his Anger, powerfull in his Providence, and intolerable in his Wrath and Indignation. Pſal. 13. 7, 8. *Boeth. l. 5. de Conſol.*

2. In the beginning of actions of Religion, make an Act of Adoration, that is, ſolemnly worſhip God, and place thy ſelf in God's preſence and behold him with the eye of faith, and let thy deſires actually fix on him as the object of thy worſhip, and the reaſon of thy hope, and the fountain of thy bleſſing. For when thou haſt placed thy ſelf before him, and kneeleſt in his Preſence, it is moſt likely, all the following parts of thy devotion will be anſwerable to the wiſedom of ſuch an Apprehenſion, and the glory of ſuch a Preſence.

3. Let every thing you ſee repreſent to your ſpirit the preſence, the excellency and the power of God, and let your converſation with the creatures lead you unto the Creator, for ſo ſhall your actions be done more frequently with an actual eye to God's preſence, by your often ſeeing him in the glaſs of the Creation. In the face of the Sun you may ſee God's beauty; in the fire you may feel his heat warming; in the water his gentleneſs to refreſh you: he it is that comforts your ſpirits when you have taken Cordials: it is the dew of heaven that makes your field give you bread; and the breaſts of God are the bottles that miniſter drink to your neceſſities. This Philoſophy, which is obvious to every man's Experience, is a good advantage to our piety, and by this act of underſtanding our wills are checked from violence and miſdemeanour.

4. In your retirement make frequent Colloquies or ſhort diſcourſings between God and thy own ſoul. *Seven times a day do I praiſe thee: and in the night ſeaſon alſo I thought*

thought upon thee while I was waking. So did *David:* and every act of complaint or thanksgiving, every act of rejoycing or of mourning, every petition and every return of the heart in these intercourses, is a going to God, and appearing in his presence, and a representing him present to thy spirit and to thy necessity. And this was long since by a spiritual person called, *A building to God a Chapel in our heart.* It reconciles *Martha*'s Employment with *Mary*'s Devotion, Charity and Religion, the necessities of our calling and the employments of devotion. For thus in the midst of the works of your Trade, you may retire into your Chapel [your heart] and converse with God by frequent addresses and returns.

5. Represent and offer to God acts of love and fear, which are the proper effects of this apprehension, and the proper exercise of this consideration. For as God is every where present by his power, he calls for reverence and godly fear: as he is present to thee in all thy needs, and relieves them, he deserves thy love: and since in every accident of our lives we find one or other of these apparent, and in most things we see both, it is a proper and proportionate return, that to every such demonstration of God, we express our selves sensible of it by admiring the Divine goodness, or trembling at his presence, ever obeying him, because we love him; and ever obeying him, because we fear to offend him. This is that which *Enoch* did who thus *walked with God.*

6. Let us remember that God is in us, and that we are in him: we are his workmanship, let us not deface it; we are in his presence, let us not pollute it by unholy and impure actions. *God hath also wrought all our works in us:* and because he rejoices in his own works, if we defile them, and make them unpleasant to him, we walk perversly with God, and he will walk crookedly towards us.

Isa. 26. 12.

7. God is in the bowels of thy brother; refresh them when he needs it, and then you give your alms in the presence of God and to God, and he feels the relief which thou provideſt for thy brother.

8. God

8. God is in every place; suppose it therefore to be a Church: and that decency of deportment and piety of carriage, which you are taught by Religion or by custome or by civility and publick manners to use in Churches, the same use in all places: with this difference onely, that in Churches let your deportment be religious in external forms and circumstances also; but there and every where let it be religious in abstaining from spiritual undecencies, and in readiness to doe good actions: that it may not be said of us as God once complained of his People, *Why hath my beloved done wickedness in my house?* Jer. 11. 15. secund. Vulg. Edit.

9. God is in every creature: be cruel towards none, neither abuse any by intemperance. Remember that the creatures and every member of thy own body is one of the lesser cabinets and receptacles of God. They are such which God hath blessed with his presence, hallowed by his touch, and separated from unholy use by making them to belong to his dwelling.

10. He walks as in the presence of God that converses with him in frequent prayer and frequent communion, that runs to him in all his necessities, that asks counsel of him in all his doubtings, that opens all his wants to him, that weeps before him for his sins, that asks remedy and support for his weaknes, that fears him as a Judge, reverences him as a Lord, obeys him as a Father, and loves him as a Patron.

The Benefits of this Exercise.

The benefits of this consideration and exercise being universal upon all the parts of piety, I shall less need to specifie any particulars; but yet most properly this exercise of considering the Divine presence is, 1. An excellent help to prayer, producing in us reverence and awfulness to the Divine Majesty of God; and actual devotion in our offices. 2. It produces a confidence in God, and fearlesness of our enemies, patience in trouble, and hope of remedy, since God is so nigh in all our sad accidents, he is a disposer of

the

the hearts of men and the events of things, he proportions out our trials, and supplies us with remedy, and where his rod strikes us, his staff supports us. To which we may add this, that God, who is always with us, is especially by promise with us in tribulation, to turn the misery into a mercy, and that our greatest trouble may become our advantage, by intitling us to a new manner of the Divine presence.

3. 3. It is apt to produce joy and rejoycing in God, we being more apt to delight in the Partners and Witnesses of our conversation; every degree of mutual abiding and conversing being a relation and an endearment: we are of the same houshold with God; he is with us in our natural actions to preserve us, in our recreations to restrain us, in our publick actions to applaud or reprove us, in our private to observe us, in our sleeps to watch by us, in our watchings to refresh us: and if we walk with God in all his ways as he walks with us in all ours, we shall find perpetual reasons to enable us to keep that rule of God, *Rejoyce in the Lord always, and again I say rejoyce.* And this puts me in mind of a saying of an old religious person, [There is one way of overcoming our ghostly enemies; spiritual mirth, and a perpetual bearing of God in our minds.] This effectively resists the Devil, and suffers us to receive no hurt from him.

In vita S. Anto.

4. 4. This exercise is apt also to *inkindle holy desires of the enjoyment of God*, because it produces joy when we do enjoy him, the same desires that a weak man hath for a Defender, the sick man for a Physician, the poor for a Patron, the child for his Father, the espoused Lover for her betrothed.

5. 5. From the same fountain are apt to issue humility of spirit, apprehensions of our great distance and our great needs, our daily wants and hourly supplies, admiration of God's unspeakable mercies: it is the cause of great modesty and decency in our actions; it helps to recollection of mind, and restrains the scatterings and looseness of wandering thoughts; it establishes the heart in good purposes, and leadeth on to perseverance; it gains purity and perfection, (according to the saying of God

God to *Abraham*, *Walk before me, and be perfect*) holy fear, and holy love, and indeed every thing that pertains to Holy Living: when we ſee our ſelves placed in the eye of God, who ſets us on work, and will reward us plenteouſly, to ſerve him with an eye-ſervice is very pleaſing; for he alſo ſees the heart: and the want of this conſideration was declared to be the cauſe why *Iſrael* ſinned ſo grievouſly, [*For they ſay, The Lord hath forſaken the earth, and the Lord ſeeth not: therefore the Land is full of bloud, and the City full of perverſeneſs.*] What a Child would doe in the eye of his Father; and a Pupil before his Tutour, and a Wife in the preſence of her Husband, and a Sevant in the ſight of his Maſter, let us always doe the ſame: for *we are made a ſpectacle to God, to Angels, and to men*; we are always in the ſight and preſence of the All-ſeeing and Almighty God, who alſo is to us a Father and a Guardian, a Husband and a Lord.

Ezek. 9. 9. Pſal. 10. 11.

Prayers and Devotions according to the religion and purpoſes of the foregoing Conſiderations.

I.

For grace to ſpend our time well.

O Eternal God, who from all Eternity doſt behold and love thy own glories and perfections infinite, and haſt created me to doe the work of God after the manner of men, and to ſerve Thee in this generation, and according to my capacities; give me thy grace that I may be a curious and prudent ſpender of my time, ſo as I may beſt prevent or reſiſt all temptation, and be profitable to the Chriſtian commonwealth, and by diſcharging all my duty may glorifie thy Name. Take from me all ſlothfulneſs, and give me a diligent and an active ſpirit, and wiſedom to chuſe my employment; that I may doe works proportionable to my perſon, and to the dignity of a Chriſtian, and may fill up all the ſpaces of my time with actions of Religion and Charity; that when the Devil aſſaults me, he may not find me idle,

and

and my deareſt Lord at his ſudden coming may find me buſie in lawfull, neceſſary and pious actions, improving my talent intruſted to me by thee, my Lord, that I may enter into the joy of my Lord, to partake of his eternal felicities, even for thy mercy ſake, and for my deareſt Saviour's ſake. *Amen.*

Here follows the Devotion of ordinary days; for the right employment of thoſe portions of time which every day muſt allow for Religion.

The firſt Prayers in the Morning as ſoon as we are dreſſed.

Humbly and reverently compoſe your ſelf, with heart lift up to God, and your head bowed, and meekly kneeling upon your knees, ſay the Lord's Prayer: after which uſe the following Collects, or as many of them as you ſhall chuſe.

Our Father which art in Heaven, *&c.*

I.

An Act of Adoration, being the Song that the Angels ſing in Heaven.

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come: Heaven and Earth, An-
Rev. 11. 17. gels and Men, the Air and the Sea give glory, and ho-
& 5. 10, 13. nour, and thanks to him that ſitteth on the throne, who liveth for ever and ever. All the bleſſed ſpirits and Souls of the righteous caſt their crowns before the throne, and worſhip him that liveth for ever and
& 4. 10. ever. * Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are and were crea-
& 15 3. ted. * Great and marvellous are thy works, O Lord God Almighty: Juſt and true are thy ways, thou King of Saints. Thy wiſedom is infinite, thy mercies are glorious: and I am not worthy, O Lord, to appear in thy preſence, before whom the Angels hide their faces. O Holy and Eternal *Jeſus*, Lamb of God, who wert

ſlain

from the beginning of the world, thou haſt redeemed us to God by thy bloud out of every nation, and haſt made us unto our God Kings and Prieſts, and we ſhall reign with thee for ever. Bleſſing, honour, glory and power be unto him that ſitteth on the Throne and to the Lamb for ever. *Amen.*

II.

An Act of Thankſgiving, being the Song of David, *for the Morning.*

SIng praiſes unto the Lord, O ye Saints of his, and give thanks to him for a remembrance of his holineſs. For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning. Thou, Lord, haſt preſerved me this night from the violence of the ſpirits of darkneſs, from all ſad caſualties and evil accidents, from the wrath which I have every day deſerved: thou haſt brought my Soul out of Hell, thou haſt kept my life from them that go down into the Pit: thou haſt ſhewed me marvellous great kindneſs, and haſt bleſſed me for ever: the greatneſs of thy glory reacheth unto the heavens, and thy truth unto the clouds. Therefore ſhall every good man ſing of thy praiſe without ceaſing. O my God, I will give thanks to thee for ever. *Alleluia.*

III.

An Act of Oblation, or preſenting our ſelves to God for the day.

MOſt Holy and Eternal God, Lord and Sovereign of all the creatures, I humbly preſent to thy Divine Majeſty my ſelf, my Soul and Body, my thoughts and my words, my actions and intentions, my paſſions and my ſufferings, to be diſpoſed by thee to thy glory, to be bleſſed by thy providence, to be guided by thy counſel, to be ſanctified by thy Spirit, and afterwards that my body and ſoul may be received into glory

for nothing can perish which is under thy custody, and the enemy of Souls cannot devour what is thy portion, nor take it out of thy hands. This day, O *Lord*, and all the days of my life I dedicate to thy honour, and the actions of my calling to the uses of grace, and the Religion of all my days to be united to the merits and intercession of my holy Saviour *Jesus*, that in him and for him I may be pardoned and accepted. *Amen.*

IV.

An Act of Repentance or Contrition.

FOR as for me, I am not worthy to be called thy *servant*, much less am I worthy to be thy *sons*, for I am the vilest of sinners and the worst of men, a lover of the things of the world and a despiser of the things of God [*proud and envious, hateful and intemperate*] greedy of sin and impatient of reproof, desirous to seem holy and negligent of being so, transported with interest, fool'd with presumption and false principles, disturbed with anger, with a peevish and unmortified spirit, and disordered by a whole body of *sin* and *death*. *Lord*, pardon all my sins for my sweetest *Saviour*'s sake, thou who didst die for me, Holy *Jesus*, save me and deliver me: reserve not my sins to be punished in the day of wrath and eternal vengeance; but wash away my sins, and blot them out of thy remembrance, and purifie my soul with the waters of repentance and the bloud of the cross; that for what is past thy wrath may not come out against me, and for the time to come I may never provoke thee to anger or to jealousie. O just and dear *God*, be pitifull and gratious to thy servant. *Amen.*

V.

The Prayer or Petition.

BLess me, gratious *God*, in my calling to such purposes as thou shalt chuse for me, or employ me in: Relieve me in all my sadnesses, make my bed in my sick-

ſickneſs, give me patience in my ſorrows, confidence in thee, and grace to call upon thee in all temptations. O be thou my guide in all my actions, my protector in all dangers: give me a healthfull body, and a clear underſtanding, a ſanctified and juſt, a charitable and humble, a religious and contented ſpirit: let not my life be miſerable and wretched, nor my name ſtained with ſin and ſhame, nor my condition lifted up to a tempting and dangerous fortune; but let my condition be bleſſed, my converſation uſefull to my Neighbours and pleaſing to thee, that when my body ſhall lie down in its bed of darkneſs, my ſoul may paſs into the regions of light, and live with thee for ever, through *Jeſus* Chriſt. *Amen.*

VI.

An Act of Interceſſion or Prayer for others, to be added to this or any other office, as our devotion, or duty, or their needs ſhall determine us.

O God of infinite mercy, who haſt compaſſion on all men, and relieveſt the neceſſities of all that call to thee for help, hear the prayers of thy ſervant who is unworthy to ask any petition for himſelf, yet in humility and duty is bound to pray for others.

* O let thy mercy deſcend upon the whole *Church*, preſerve her in truth and peace, in unity and ſafety, in all ſtorms, and againſt all temptations and enemies; that ſhe offering to thy glory the never-ceaſing ſacrifice of prayer and thankſgiving, may advance the honour of her Lord, and be filled with his Spirit, and partake of his glory. *Amen.* *For the Church.*

* In mercy remember the King; preſerve his Perſon in health and honour, his crown in wealth and dignity, his Kingdoms in peace and plenty, the Churches under his protection in piety and knowledge, and a ſtrict and holy religion: keep him perpetually in thy fear and favour, and crown him with glory and immortality. *Amen.* *For the King.*

* Remember them that miniſter about holy things, *For the*

let them be clothed with righteousnes, and sing with joyfulnes. *Amen.*

For Wife or Husband. * Bless thy servant [my Wife, or Husband] with health of body and spirit. O let the hand of thy blessing be upon his [or her] head night and day, and support him in all necessities, strengthen him in all temptations, comfort him in all his sorrows, and let him be thy servant in all changes; and make us both to dwell with thee for ever in thy favour, in the light of thy countenance, and in thy glory. *Amen.*

For our Children. * Bless my Children with healthfull bodies, with good understandings, with the graces and gifts of thy Spirit, with sweet dispositions and holy habits, and sanctifie them throughout in their bodies and souls and spirits, and keep them unblameable to the coming of the Lord *Jesus*. *Amen.*

For Friends and Benefactours. * Be pleased, O Lord, to remember my Friends, all that have prayed for me, and all that have done me good. [*Here name such whom you would specially recommend.*] Doe thou good to them and return all their kindnes double into their own bosom, rewarding them with blessings, and sanctifying them with thy graces, and bringing them to glory.

For our Family. * Let all my Family and Kindred, my Neighbours and Acquaintance [*Here name what other relation you please*] receive the benefit of my prayers, and the blessings of God; the comforts and supports of thy providence, and the sanctification of thy Spirit.

For all in misery. * Relieve and comfort all the persecuted and afflicted: speak peace to troubled consciences: strengthen the weak: confirm the strong: instruct the ignorant: deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper: and bring us all by the waters of comfort and in the ways of righteousnes to the Kingdom of rest and glory, through *Jesus* Christ our Lord. *Amen.*

To God the Father of our Lord *Jesus* Christ, To the eternal Son that was incarnate and born of a Virgin, To the Spirit of the Father and the Son, be all honour and glory, worship and thanksgiving now and for ever. *Amen.*

Another

Another Form of Prayer for the Morning.

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Our Father, &c.

I.

MOſt glorious and eternal God, Father of mercy and God of all comfort, I worſhip and adore thee with the loweſt humility of my ſoul and body, and give thee all thanks and praiſe for thy infinite and eſſential glories and perfections; and for the continual demonſtration of thy mercies upon me, upon all mine, and upon thy holy Catholick Church.

II.

I Acknowledge, dear God, that I have deſerved the greateſt of thy wrath and indignation; and that if thou hadſt dealt with me according to my deſerving, I had now at this inſtant been deſperately bewailing my miſeries in the ſorrows and horrours of a ſad eternity. But thy mercy triumphing over thy juſtice and my ſins, thou haſt ſtill continued to me life and time of repentance; thou haſt opened to me the gates of grace and mercy, and perpetually calleſt upon me to enter in and to walk in the paths of a holy life, that I might glorifie thee and be glorified of thee eternally.

III.

BEhold, O God, for this thy great and unſpeakable goodneſs, for the preſervation of me this night, and for all other thy graces and bleſſings, I offer up my ſoul and body, all that I am, and all that I have, as a Sacrifice to thee and thy ſervice; humbly begging of thee to pardon all my ſins, to defend me from all evil, to lead me into all good, and let my portion be amongſt thy redeemed ones in the gathering together of the Saints, in the Kingdom of grace and glory.

IV.

GUide me, O Lord, in all the changes and varieties of the world, that in all things that ſhall happen, I may have an evenneſs and tranquillity of ſpirit; that my ſoul may be wholly reſigned to thy Di-

vineſt will and pleaſure, never murmuring at thy gentle chaſtiſements and fatherly correction, never waxing proud and inſolent, though I feel a torrent of comforts and proſperous ſucceſſes.

V.

FIX my thoughts, my hopes and my deſires upon heaven and heavenly things; teach me to deſpiſe the world, to repent me deeply for my ſins; give me holy purpoſes of amendment, and ghoſtly ſtrength and aſſiſtences to perform faithfully whatſoever I ſhall intend piouſly. Enrich my underſtanding with an eternal treaſure of Divine truths, that I may know thy will, and thou who workeſt in us to will and to doe of thy good pleaſure, teach me to obey all thy Commandments, to believe all thy Revelations, and make me partaker of all thy gratious promiſes.

VI.

TEach me to watch over all my ways, that I may never be ſurpriſed by ſudden *temptations* or a careleſs ſpirit, nor ever return to folly and vanity. Set a watch, *O Lord*, before my mouth, and keep the door of my lips, that I offend not in my tongue neither againſt piety nor charity. Teach me to think of nothing but thee, and what is in order to thy glory and ſervice; to ſpeak nothing but thee and thy glories; and to doe nothing but what becomes thy ſervant, whom thy infinite mercy, by the graces of thy holy Spirit, hath ſealed up to the day of Redemption.

VII.

LEt all my paſſions and affections be ſo mortified and brought under the dominion of grace, that I may never by deliberation and purpoſe, nor yet by levity, raſhneſs, or inconſideration offend thy Divine Majeſty. Make me ſuch as thou wouldſt have me to be: ſtrengthen my faith, confirm my hope, and give me a daily encreaſe of charity, that this day and ever I may ſerve thee according to all my opportunities and capacities; growing from grace to grace, till at laſt by thy mercies I ſhall receive the conſummation and perfection of grace, even the glories of thy Kingdom in the

full

full fruition of the face and excellencies of God the Father, the Son and the Holy Ghoſt, to whom be glory and praiſe, honour and adoration given by all Angels, and all Men, and all Creatures, now and to all eternity. *Amen.*

¶ *To this may be added the Prayer of Interceſſion for others whom we are bound to remember, which is at the end of the foregoing Prayer; or elſe you may take ſuch ſpecial Prayers which follow at the end of the fourth Chapter* [For Parents, for Children, *&c.*]

After which conclude with this Ejaculation.

Now in all tribulation and anguiſh of ſpirit, in all dangers of ſoul and body, in proſperity and adverſity, in the hour of Death and in the day of Judgment, holy and moſt bleſſed Saviour, *Jeſus*, have mercy upon me, ſave me and deliver me and all faithfull people. *Amen.*

¶ *Between this and noon uſually are ſaid the publick Prayers appointed by Authority, to which all the Clergy are obliged, and other devout perſons that have leiſure to accompany them.*

¶ *After noon or at any time of the day when a devout perſon retires into his Cloſet for private Prayer, or ſpiritual exerciſes, he may ſay the following Devotions.*

An Exerciſe to be uſed at any time of the day.

IN the Name of the Father, and of the Son, *&c.* Our Father, *&c.*

The Hymn collected out of the Pſalms, recounting the excellencies and greatneſs of God.

O be joyfull in God all ye lands, ſing praiſes unto the Pſal. 66. 1.

4, 6. *honour of his Name, make his Name to be glorious. * O come hither and behold the works of God, how wonderfull he is in his doings towards the children of men. He ruleth with his power for ever.*

Pſal. 68, 5, 6. *He is the father of the fatherleſs, and defendeth the cauſe of the widow, even God in his holy habitation. He is the God that maketh men to be of one mind in an houſe, and bringeth the priſoners out of captivity; but letteth the runnagates continue in ſcarceneſs.*

Pſal. 29. 3, 4. *It is the Lord that commandeth the waters, it is the glorious God that maketh the thunder. * It is the Lord that ruleth the ſea: the voice of the Lord is mighty in operation, the voice of the Lord is a glorious voice.*

Pſal. 33. 8. *Let all the earth fear the Lord: ſtand in awe of him all ye*

Iſa. 65. 5. *that dwell in the world. Thou ſhalt ſhew us wonderfull things in thy righteouſneſs, O God of our ſalvation, thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.*

Glory be to the Father, &c.

Or this.

Iſa. 25. 1. *O Lord, thou art my God, I will exalt thee: I will praiſe thy Name, for thou haſt done wonderfull things: thy counſels of old are faithfulneſs and truth.*

Pſal. 65. 6, 7. Thou *in* thy *ſtrength ſetteſt faſt the mountains, and art girded about with power.* Thou *ſtilleſt the raging of the ſea, and the noiſe of his waves, and the madneſs of his people.*

8. *They alſo that remain in the uttermoſt parts of the earth ſhall be afraid at thy tokens; thou that makeſt the out-goings of the morning and evening to praiſe thee.*

Pſal. 89. 9. Pſal. 86. 8, 9. *O Lord God of Hoſts, who is like unto thee? thy truth, moſt mighty Lord, is on every ſide. Among the gods there is none like unto thee; O Lord, there is none that can doe as thou doeſt. * For thou art great and doeſt wondrous things, thou art God alone.*

Pſal. 89. 7. *God is very greatly to be feared in the counſel of the ſaints, and to be had in reverence of all them that are round about him.*

Righte-

*Righteouſneſs and equity is the habitation of thy ſeat, mercy and truth ſhall go before thy face. * Glory and worſhip are before him, power and honour are in his Sanctuary.* Pſal. 96. 6.

Thou, Lord, art the thing that I long for, thou art my hope even from my youth. Through thee have I been holden up ever ſince I was born; thou art he that took me out of my mother's womb; my praiſe ſhall be always of thee. Pſal. 71. 4, 5.

Glory be to the Father, &c.

¶ *After this may be read ſome portion of Holy Scripture out of the New Teſtament or out of the Sapiential Books of the Old, viz.* Proverbs, Eccleſiaſtes, *&c. becauſe theſe are of great uſe to Piety and to Civil converſation. Upon which when you have a while meditated, humbly compoſing your ſelf upon your knees, ſay as followeth.*

Ejaculations.

My help ſtandeth in the Name of the Lord who hath made heaven and earth. Pſal. 124. 7.

Shew the light of thy countenance upon thy ſervant, and I ſhall be ſafe. Pſal. 80. 3.

Doe well, O Lord, to them that be true of heart, and evermore mightily defend them. Pſal. 125. 4.

Direct me in thy truth and teach me, for thou art my Saviour and my great Maſter. Pſal. 25. 5.

Keep me from ſin and death eternal, and from my enemies viſible and inviſible.

Give me grace to live a holy life, and thy favour that I may die a godly and happy death.

Lord, hear the prayer of thy ſervant, and give me thy holy Spirit.

The Prayer.

O Eternal God, mercifull and gratious, vouchſafe thy favour and thy bleſſing to thy ſervant: let the

the love of thy mercies and the dread and fear of thy Majesty make me carefull and inquisitive to search thy will, and diligent to perform it, and to persevere in the practices of a holy life, even till the last of my days.

II.

KEep me, O Lord, for I am thine by creation; guide me, for I am thine by purchase, thou hast redeemed me by the bloud of thy Son; and loved me with the love of a Father, for I am thy child by adoption and grace: let thy mercy pardon my sins, thy providence secure me from the punishments and evils I have deserved, and thy care watch over me, that I may never any more offend thee: make me in malice to be a child; but in understanding, piety and the fear of God, let me be a perfect man in Christ, innocent and prudent, readily furnished and instructed to every good work.

III.

KEep me, O Lord, from the destroying Angel, and from the wrath of God: let thy anger never rise against me, but thy rod gently correct my follies, and guide me in thy ways, and thy staff support me in all sufferings and changes. Preserve me from fracture of bones, from noysom, infectious and sharp sicknesses, from great violences of Fortune and sudden surprises: keep all my senses intire till the day of my death, and let my death be neither sudden, untimely nor unprovided: let it be after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of thy great and miraculous mercy.

IV.

LEt no riches make me ever forget my self, no poverty ever make me to forget thee: Let no hope or fear, no pleasure or pain, no accident without, no weakness within, hinder or discompose my duty, or turn me from the ways of thy Commandments. O let thy spirit dwell with me for ever, and make my Soul just and charitable, full of honesty, full of Religion, resolute and constant in holy purposes, but inflexible

flexible to evil. Make me humble and obedient, peaceable and pious: let me never envy any man's good, nor deserve to be despised my self: and if I be, teach me to bear it with meekness and charity.

V.

Give me a tender conscience; a conversation discreet and affable, modest and patient, liberal and obliging; a body chaste and healthfull, competency of living according to my condition, contentedness in all estates, a resigned will and mortified affections: that I may be as thou wouldest have me, and my portion may be in the lot of the righteous, in the brightness of thy countenance, and the glories of eternity. *Amen.*

* Holy is our God. *Holy is the Almighty. * Holy is the Immortal. Holy, holy, holy Lord God of Sabaoth, have mercy upon me.

A form of Prayer for the Evening to be said by such who have not time or opportunity to say the publick Prayers appointed for this Office.

I.

O Eternal God, great Father of Men and Angels, who hast established the Heavens and the Earth, in a wonderfull order, making day and night to succeed each other; I make my humble address to thy Divine Majesty, begging of thee mercy and protection this night and ever. O Lord, pardon all my sins, my light and rash words, the vanity and impiety of my thoughts, my unjust and uncharitable actions, and whatsoever I have transgressed against thee this day, or at any time before. Behold, O God, my Soul is troubled in the remembrance of my sins, in the frailty and sinfulness of my flesh exposed to every temptation, and of it self not able to resist any. Lord God of mercy I earnestly beg of thee to give me a great portion of thy grace, such as may be sufficient and effectual for the mortification of all my sins and vanities and disorders: that as I have formerly served my lust and unworthy *Evening Prayer.*

desires

deſires, ſo now I may give my ſelf up wholly to thy ſervice and the ſtudies of a holy life.

II.

BLeſſed Lord, teach me frequently and ſadly to remember my ſins; and be thou pleaſed to remember them no more: let me never forget thy mercies, and do thou ſtill remember to doe me good. Teach me to walk always as in thy preſence: Ennoble my ſoul with great degrees of love to thee, and conſign my ſpirit with great fear, religion and veneration of thy holy name and laws; that it may become the great employment of my whole life to ſerve thee, to advance thy glory, to root out all the accurſed habits of ſin, that in holineſs of life, in humility, in charity, in chaſtity and in all the ornaments of grace, I may by patience wait for the coming of our Lord. *Jeſu. Amen.*

III.

TEach me, O Lord, to number my days, that I may apply my heart unto wiſedom, ever to remember my laſt end, that I may not dare to ſin againſt thee. Let thy holy Angels be ever preſent with me to keep me in all my ways from the malice and violence of the ſpirits of darkneſs, from evil company, and the occaſions and opportunities of evil, from periſhing in popular judgments, from all the ways of ſinfull ſhame, from the hands of all mine enemies, from a ſinfull life, and from deſpair in the day of my death. Then, O brighteſt *Jeſu*, ſhine glorioufly upon me, let thy mercies and the light of thy countenance ſuſtain me in all my agonies, weakneſſes and temptations. Give me opportunity of a prudent and ſpiritual Guide, and of receiving the holy Sacrament; and let thy loving Spirit ſo guide me in the ways of peace and ſafety, that with the teſtimony of a good conſcience and the ſenſe of thy mercies and refreſhment, I may depart this life in the unity of the Church, in the love of God, and a certain hope of ſalvation through *Jeſus* Chriſt our Lord and moſt bleſſed Saviour. *Amen.*

Our Father, &c.

Another

Another Form of Evening Prayer which may alſo be uſed at bed time.

Our Father, *&c.*

I Will lift up mine eyes unto the hills from whence cometh my help. Pſal. 121. 1, &c.

My help cometh of the Lord which made heaven and earth.

He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep.

The Lord is thy keeper, the Lord is thy ſhade upon thy right hand.

The ſun ſhall not ſmite thee by day, neither the moon by night.

The Lord ſhall preſerve thee from all evil; he ſhall preſerve thy ſoul.

The Lord ſhall preſerve thy going out and thy coming in, from this time forth for evermore.

Glory be to the Father, *&c.*

I.

VIſit, I beſeech thee, O Lord, this habitation with thy mercy, and me with thy grace and ſalvation. Let thy holy Angels pitch their tents round about and dwell here, that no illuſion of the night may abuſe me, the ſpirits of darkneſs may not come near to hurt me, no evil or ſad accident oppreſs me; and let the eternal Spirit of the Father dwell in my ſoul and body, filling every corner of my heart with light and grace. Let no deed of darkneſs overtake me; and let thy bleſſing, moſt bleſſed God, be upon me for ever, through *Jeſus* Chriſt our Lord. *Amen.*

II.

INto thy hands, moſt bleſſed *Jeſu*, I commend my ſoul and body, for thou haſt redeemed both with thy moſt pretious bloud. So bleſs and ſanctifie my ſleep unto me, that it may be temperate, holy and ſafe, a refreſh-

ment

ment to my wearied body, to enable it ſo to ſerve my Soul, that both may ſerve thee with a never-failing duty. O let me never ſleep in ſin or death eternal, but give me a watchfull and a prudent ſpirit, that I may omit no opportunity of ſerving thee; that whether I ſleep or wake, live or die, I may be thy ſervant and thy child: that when the work of my life is done, I may reſt in the boſom of my Lord, till by the voice of the Archangel, the trump of God, I ſhall be awakned and called to ſit down and feaſt in the eternal ſupper of the Lamb. Grant this, O Lamb of God, for the honour of thy mercies, and the glory of thy name, O moſt mercifull Saviour and Redeemer *Jeſus*. *Amen.*

III.

BLeſſed be the God and Father of our Lord *Jeſus*, who hath ſent his Angels, and kept me this day from the deſtruction that walketh at noon, and the arrow that flieth by day; and hath given me his Spirit to reſtrain me from thoſe evils to which my own weakneſſes, and my evil habits, and my unquiet enemies would eaſily betray me. Bleſſed and for ever hallowed be thy name for that never-ceaſing ſhowr of bleſſing by which I live, and am content and bleſſed, and provided for in all neceſſities, and ſet forward in my duty and way to Heaven. * Bleſſing, honour, glory and power be unto him that ſitteth on the Throne, and to the Lamb, for ever and ever. *Amen.*

* Holy is our God. * Holy is the Almighty. * Holy is the Immortal. Holy, holy, holy Lord God of Sabaoth, have mercy upon me.

Ejaculations and ſhort Meditations to be uſed in the Night when we wake.

Pſa'. 4. 4, 8. *Stand in awe and ſin not: commune with your own heart upon your bed, and be ſtill. I will lay me down in peace and ſleep, for thou, Lord, onely makeſt me to dwell in ſafety.*

O Father of Spirits and the God of all fleſh, have mercy

mercy and pity upon all ſick and dying Chriſtians, and receive the Souls which thou haſt redeemed returning unto thee.

Bleſſed are they that dwell in the heavenly *Jeruſalem*, where there is *no need of the Sun, neither of the Moon to ſhine in it, for the glory of God does lighten it, and the Lamb is the light thereof.* Rev. 21. 23. *And there ſhall be no night there, and they need no candle; for the Lord God giveth them light, and they ſhall reign for ever and ever.* Rev. 22. 5.

Meditate on *Jacob's* wreſtling with the Angel all night: be thou alſo importunate with God for a bleſſing, and give not over till he hath bleſſed thee.

Meditate on the Angel paſſing over the children of *Iſrael*, and deſtroying the *Ægyptians* for diſobedience and oppreſſion. Pray for the grace of obedience and charity, and for the Divine protection.

Meditate on the Angel who deſtroyed in a night the whole Army of the *Aſſyrians* for fornication. Call to mind the ſins of thy youth, the ſins of thy bed; and ſay with *David*, *My reins chaſten me in the night ſeaſon, and my ſoul refuſeth comfort.* Pray for pardon and the grace of chaſtity.

Meditate on the agonies of Chriſt in the garden, his ſadneſs and affliction all that night; and thank and adore him for his love that made him ſuffer ſo much for thee; and hate thy ſins which made it neceſſary for the Son of God to ſuffer ſo much.

Meditate on the Four laſt things. 1. The certainty of Death. 2. The terrors of the Day of Judgment. 3. The joys of Heaven. 4. The pains of Hell, and the eternity of both.

Think upon all thy friends which are gone before thee, and pray that God would grant to thee to meet them in a joyfull reſurrection.

The day of the Lord will come as a thief in the night, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo and the works that are therein ſhall be burnt up. 2 Pet. 3. 10. *Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation* 11,

tion

tion and godlineſs, looking for and haſtning unto the coming of the day of God?

Lord, in mercy remember thy ſervant in the day of Judgment.

Thou ſhalt anſwer for me, O Lord my God. In thee, O Lord, have I truſted: let me never be confounded. *Amen.*

I Deſire the Chriſtian Reader to obſerve that all theſe Offices, or Forms of Prayer (if they ſhould be uſed every day) would not ſpend above an hour and a half: but becauſe ſome of them are double (and ſo but one of them to be uſed in one day) it is much leſs: and by affording to God one hour in twenty four, thou mayeſt have the comforts and rewards of devotion. But he that thinks this is too much, either is very buſie in the world, or very careleſs of heaven. However I have parted the Prayers into ſmaller portions, that he may uſe which and how many he pleaſe in any one of the Forms.

Ad Sect. 2.

A Prayer for holy intention in the beginning and purſuit of any conſiderable Action, as Study, Preaching, &c.

O Eternal God, who haſt made all things for man, and man for thy glory, ſanctifie my body and ſoul, my thoughts and my intentions, my words and actions, that whatſoever I ſhall think, or ſpeak, or doe, may be by me deſigned to the glorification of thy Name, and by thy bleſſing it may be effective and ſucceſsfull in the work of God, according as it can be capable. Lord, turn my neceſſities into vertue, the works of nature into the works of grace, by making them orderly, regulate, temperate, ſubordinate and profitable to ends beyond their own proper efficacy: and let no pride or ſelf-ſeeking, no covetouſneſs or revenge, no impure mixture or unhandſome purpoſes, no little ends and low imaginations pollute my ſpirit, and unhallow any of my words and actions: but let my body be a ſervant of my ſpirit, and both body and ſpirit ſervants of *Jeſus*; that doing all things for thy

thy glory here, I may be partaker of thy glory hereafter, through *Jeſus Chriſt* our Lord. *Amen.*

Ad Sect. 3.
A Prayer meditating and referring to the Divine preſence.

¶ *This Prayer is ſpecially to be uſed in temptation to private ſins.*

O Almighty God, infinite and eternal, thou filleſt all things with thy preſence; thou art every where by thy eſſence and by thy power, in heaven by glory, in holy places by thy grace and favour, in the hearts of thy ſervants by thy Spirit, in the conſciences of all men by thy teſtimony and obſervation of us. Teach me to walk always as in thy preſence, to fear thy Majeſty, to reverence thy wiſedom and omniſcience, that I may never care to commit any undecency in the eye of my Lord and my Judge; but that I may with ſo much care and reverence demean my ſelf, that my Judge may not be my accuſer, but my advocate; that I, expreſſing the belief of thy preſence here by carefull walking, may feel the effects of it in the participation of eternal glory, through *Jeſus* Chriſt. *Amen.*

CHAP. II.

Of Chriſtian Sobriety.

SECT. I.

Of Sobriety in the general ſenſe.

CHriſtian Religion in all its moral parts is nothing elſe but the Law of Nature, and great Reaſon, complying with the great neceſſities of all the World, and promoting the great profit of all relations, and carrying us through all accidents of variety of chances to that end which God hath from eternal ages purpoſed for all that live according to it, and which he hath revealed in *Jeſus Chriſt*: and according to the Apoſtle's Arithmetick hath but theſe three parts of it, 1. Sobriety, 2. Juſtice, 3. Religion. *For the grace of God bringing ſalvation hath appeared to all men, teaching us that denying ungodlineſs and worldly luſts, we ſhould live, 1. Soberly, 2. Righteouſly, and 3. Godly in this preſent world, looking for that bleſſed hope and glorious appearing of the great God and Saviour Jeſus Chriſt.* The firſt contains all our deportment in our perſonal and private capacities, the fair treating of our bodies and our ſpirits. The ſecond enlarges our duty in all relations to our Neighbour. The third contains the offices of direct Religion, and entercourſe with God.

Chriſtian Sobriety is all that duty that concerns our ſelves in the matter of *meat* and *drink* and *pleaſures* and *thoughts*; and it hath within it the duties of 1. *Temperance*, 2. *Chaſtity*, 3. *Humility*, 4. *Modeſty*, 5. *Content*.

It is a uſing ſeverity, denial and fruſtration of our appetite

appetite when it grows unreasonable in any of these instances: the necessity of which we shall to best purpose understand by considering the evil consequences of sensuality, effeminacy, or fondness after carnal pleasures.

Evil Consequents of Voluptuousness or Sensuality.

1. A longing after sensual pleasures is a dissolution of the spirit of a man, and makes it loose, soft and wandring, unapt for noble, wise or spiritual employments; because the principles upon which pleasure is chosen and pursued, are sottish, weak and unlearned, such as prefer the body before the soul, the appetite before reason, sense before the spirit, the pleasures of a short abode before the pleasures of eternity.

Tu si animum vicisti potiùs quàm animus te, est quod gaudeas.
Qui animum vincunt quàm quos animus, semper probiores cluent. *Trinum.*

2. The nature of sensual pleasure is vain, empty and unsatisfying, biggest always in *expectation*, and a mere vanity in the enjoying, and leaves a sting and thorn behind it when it goes off. Our laughing if it be loud and high, commonly ends in a deep sigh, and all the instances of pleasure have a sting in the tail, though they carry beauty in the face and sweetness on the lip.

3. Sensual pleasure is a great abuse to the spirit of a man, being a kind of fascination or witchcraft blinding the understanding and enslaving the will. And he that knows he is free born or redeemed with the bloud of the Son of God, will not easily suffer the freedom of his Soul to be entangled and rifled.

Μόνον σκέψαι πόσου πωλεῖς τὴν σεαυτοῦ προαίρεσιν, ἄνθρωπε, εἰ μηδὲν ἄλλο, μὴ ὀλίγου αὐτὴν πωλήσῃς. *Arrian.* c. 2. l. 1.

4. It is most contrary to the state of a Christian; whose life is a perpetual exercise, a wrestling and warfare, to which sensual pleasure disables him, by yielding to that enemy with whom he must strive if ever he will be crowned. And this argu-

Θέλεις ὀλύμπια νικῆσαι; Δεῖ σε ὀυτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πομμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, &c. *Epict.* cap. 35.

ment the Apoſtle intimated: *He that ſtriveth for maſte-*
1 Cor. 9. 25. *ries is temperate in all things: Now they doe it to obtain a cor-*
ruptible Crown, but we an incorruptible.

5. It is by a certain conſequence the greateſt impediment in the world to martyrdom; that being a fondneſs, this being a cruelty to the fleſh; to which a Chriſtian man arriving by degrees muſt firſt have crucified the leſſer affections: for he that is overcome by little arguments of pain, will hardly conſent to loſe his life with torments.

Degrees of Sobriety.

Againſt this Voluptuouſneſs Sobriety is oppoſed in *three degrees.*

1. *A deſpite or diſaffection to pleaſures,* or a reſolving againſt all entertainment of the inſtances and temptations of ſenſuality: and it conſiſts in the internal faculties of will and underſtanding, decreeing and declaring againſt them, diſapproving and diſliking them upon good reaſon and ſtrong reſolution.

2. *A fight and actual war* againſt all the temptations and offers of ſenſual pleaſure in all evil inſtances and degrees: and it conſiſts in prayer, in faſting, in cheap diet, and hard lodging, and laborious exerciſes, and avoiding occaſions, and uſing all arts and induſtry of fortifying the Spirit, and making it ſevere, manly and chriſtian.

3. *Spiritual pleaſure* is the higheſt degree of *Sobriety*;
Apoc. 2. 17. and in the ſame degree in which we reliſh and are in love with ſpiritual delights, the *hidden Manna*, with the ſweetneſſes of devotion, with the joys of thankſgiving, with rejoycings in the Lord, with the comforts of hope, with the deliciouſneſs of charity and almſdeeds, with the ſweetneſs of a good conſcience, with the peace of meekneſs, and the felicities of a contented ſpirit; in the ſame degree we diſreliſh and loath the husks of ſwiniſh luſts, and the parings of the apples of *Sodom*; and the taſte of ſinfull pleaſures is unſavory as the Drunkard's vomit.

Rules

Rules for suppressing Voluptuousness.

The precepts and advices which are of best and of general use in the curing of sensuality are these:

1. Accustom thy self to cut off all superfluity in the provisions of thy life; for our desires will enlarge beyond the present possession so long as all the things of this world are unsatisfying: if therefore you suffer them to extend beyond the measures of necessity or moderated conveniency, they will still swell: but you reduce them to a little compass, when you make nature to be your limit. We must more take care that our desires should cease, than that they should be satisfied, and therefore reducing them to narrow scantlings and small proportions is the best instrument to redeem their trouble, and prevent the dropsie, because that is next to an universal denying them: it is certainly a paring off from them all unreasonableness and irregularity. *For whatsoever covets unseemly things, and is apt to swell to an inconvenient bulk, is to be chastened and tempered: and such are sensuality, and a Boy,* said the Philosopher.

Desideria tua parvo redime, hoc enim tantum curare debes ut desinant: *Senec.*

Lib. 3. Eth. cap. 12.

2. Suppress your sensual desires in their first approach; for then they are least, and thy faculties and election are stronger: but if they in their weakness prevail upon thy strengths, there will be no resisting them when they are increased, and thy abilities lessened. *You shall scarce obtain of them to end, if you suffer them to begin.*

Facilius est initia affectuum prohibere, quàm impetum regere. *Senec.* ep. 86.

3. Divert them with some laudable employment, and take off their edge by inadvertency, or a not attending to them. For since the faculties of a man cannot at the same time with any sharpness attend to two objects, if you employ your spirit upon a book or a bodily labour, or any innocent and indifferent employment, you have no room left for the present trouble of a sensual temptation. For to this sense it was that *Alexander* told the Queen of *Caria*, that his Tutour *Leonidas* had provided two Cooks for him [Hard marches

νυκτιπορίαν καὶ ὀλιγαρίστην.

marches all night, and a ſmall dinner the next day:] theſe tamed his youthfull aptneſſes to diſſolution, ſo long as he ate of their proviſions.

4. Look upon pleaſures not upon that ſide that is next the Sun, or where they look beauteouſly, that is, as they come towards you to be enjoyed; for then they paint, and ſmile, and dreſs *themſelves* up in tinſel and *glaſs* gems and counterfeit imagery; but when thou haſt rifled and diſcompoſed them with injoying their falſe beauties, and that they begin to go off, then behold them in their nakedneſs and wearineſs. See what a ſigh and ſorrow, what naked unhandſome proportions and a filthy carcaſe they diſcover; and the next time they counterfeit, remember what you have already diſcovered, and be no more abuſed. And I have known ſome wiſe perſons have adviſed to cure the paſſions and longings of their children by letting them taſte of every thing they paſſionately fanſied; for they ſhould be ſure to find leſs in it than they looked for, and the impatience of their being denied would be looſned and made ſlack; and when our wiſhings are no bigger than the thing deſerves, and our uſages of them according to our needs, (which may be obtained by trying what they are, and what good they can doe us) we ſhall find in all pleaſures ſo little entertainment, that the vanity of the poſſeſſion will ſoon reprove the violence of the appetite. And if this permiſſion be in innocent inſtances, it may be of good uſe: But *Solomon* tried it in all things, taking his fill of all pleaſures, and ſoon grew weary of them all. The ſame thing we may doe by reaſon which we doe by experience, if either we will look upon pleaſures as we are ſure they look when they go off, after their judgment; or if we will credit the experience of thoſe men who have taſted them and loathed them.

Voluptates abeuntes feſſas & pœnitentiâ plenas animis noſtris natura ſubjicit, quò minùs cupidè reperantur. *Seneca.*

Læta venire Venus, triſtis abire ſolet.

5. Often conſider and contemplate the joys of Heaven, that when they have filled thy deſires which are the ſails of the Soul, thou mayſt ſteer onely thither and

and never more look back to *Sodom.* And when thy Soul dwells above, and looks down upon the pleaſures of the World, they ſeem like things at diſtance, little and contemptible, and men running after the ſatisfaction of their ſottiſh appetites ſeem fooliſh as fiſhes, thouſands of them running after a rotten worm that covers a deadly hook, or at the beſt but like children with great noiſe purſuing a bubble riſing from a walnut-ſhell, which ends ſooner than the noiſe.

6. To this the example of Chriſt and his Apoſtles, of *Moſes* and all the Wiſe men of all ages of the World will much help; who underſtanding how to diſtinguiſh good from evil did chuſe a ſad and melancholy way to felicity, rather than the broad, pleaſant and eaſie path to folly and miſery.

But this is but the general. Its firſt particular is Temperance.

SECT. II.

Of Temperance in Eating and Drinking.

SObriety is the bridle of the paſſions of deſire, and Temperance is the bit and curb of that bridle, a reſtraint put into a man's mouth, a moderate uſe of meat and drink, ſo as may beſt conſiſt with our health, and may not hinder but help the works of the Soul by its neceſſary ſupporting us, and miniſtring chearfulneſs and refreſhment.

Ἐγκράτεια] ἀπὸ τοῦ ἐν κράτει ἔχειν τὸν ἄνθρωπον τὰς ὁρμάς.

Temperance conſiſts in the actions of the Soul principally: for it is a grace that chuſes natural means in order to proper and natural and holy ends: it is exerciſed about *eating* and *drinking* becauſe they are neceſſary; but therefore it permits the uſe of them onely as they miniſter to lawfull ends; it does not *eat* and *drink* for pleaſure, but for need, and for refreſhment, which is a part or a degree of need. I deny not but eating and drinking *may be*, and in healthfull bodies *always is*, with pleaſure; becauſe there is in nature no greater pleaſure than that all the appetites which God hath

made ſhould be ſatisfied: and a man may chuſe a morſel that is pleaſant, the leſs pleaſant being rejected as being leſs uſefull, leſs apt to nouriſh, or more agreeing with an infirm ſtomach, or when the day is feſtival by order, or by private joy. In all theſe caſes it is permitted to receive a more free delight, and to deſign it too as the leſs principal: that is, that the chief reaſon why we chuſe the more delicious, be the ſerving that end for which ſuch refreſhments and choices are permitted. But when delight is the onely end, and reſts it ſelf and dwells there long, then eating and drinking is not a ſerving of God, but an inordinate action; becauſe it is not in the way to that end whither God directed it. But the chuſing of a delicate before a more ordinary diſh is to be done as other humane actions are, in which there are no degrees and preciſe natural limits deſcribed, but a latitude is indulged; it muſt be done moderately, prudently, and according to the accounts of wiſe, religious and ſober men: and then God who gave us ſuch variety of creatures, and our choice to uſe which we will, may receive glory from our temperate uſe, and thankſgiving, and we may uſe them indifferently without ſcruple, and a making them to become ſnares to us, either by too licencious and ſtudied uſe of them, or too reſtrained and ſcrupulous fear of uſing them at all, but in ſuch certain circumſtances in which no man can be ſure he is not miſtaken.

But Temperance in meat and drink is to be eſtimated by the following meaſures.

Meaſures of Temperance in Eating.

1. *Eat not before the time*, unleſs neceſſity, or charity, or any intervening accident, which may make it reaſonable and prudent, ſhould happen. Remember it had almoſt coſt *Jonathan* his life becauſe he taſted a little honey before the ſun went down, contrary to the King's commandment; and although a great need, which he had excuſed him from the ſin of gluttony,

yet

yet it is inexcuſable when thou eateſt before the uſual time, and thruſteſt thy hand into the diſh unſeaſonably, out of greedineſs of the pleaſure, and impatience of the delay.

2. *Eat not haſtily and impatiently*, but with ſuch decent and timely action, that your eating be a humane act, ſubject to deliberation and choice, and that you may conſider in the eating: whereas he that eats haſtily, cannot conſider particularly of the circumſtances, degrees, and little accidents and chances that happen in his meal; but may contract many little undecencies, and be ſuddenly ſurpriſed.

3. *Eat not delicately or nicely*, that is, be not troubleſome to thy ſelf or others in the choice of thy meats or the delicacy of thy ſauces. It was imputed as a ſin to the ſons of *Iſrael*, that they loathed *Manna* and longed for fleſh: *the Quails ſtuck in their noſtrils, and the wrath of God fell upon them.* And for the manner of dreſſing, the ſons of *Eli* were noted of indiſcreet curioſity: they would not have the fleſh boiled, but raw, that they might *roaſt it with fire.* Not that it was a ſin to eat it, or deſire meat roaſted; but that when it was appointed to be boiled, they refuſed it: which declared an intemperate and a nice palate. It is lawfull in all ſenſes to comply with a weak and a nice ſtomach: but not with a nice and curious palate. When our health requires it, that ought to be provided for; but not ſo our ſenſuality and intemperate longings. *Whatſoever is ſet before you, eat*; if it be provided for you, you may eat it, be it never ſo delicate; and be it plain and common, ſo it be wholeſome and fit for you, it muſt not be refuſed upon curioſity: for every degree of that is a degree of intemperance. Happy and innocent were the ages of our forefathers, who ate herbs and parched corn, and drank the pure ſtream, and broke their faſt with nuts and roots; and when they were permitted fleſh, ate it onely dreſſed with hunger and fire; and the firſt ſauce they had was bitter herbs, and ſometimes bread dipt in vinegar.

Felix initium prior ætas contenta dulcibus arvis,
Facileque ſera ſolebat jejunia ſolvere glande.
Arbuteos fœtus, montanaque fraga legebant.
Boeth. l. 1. de Conſol.

But

But in this circumſtance moderation is to be reckoned in proportion to the preſent cuſtoms, to the company, to education, and the judgment of honeſt and wiſe perſons, and the neceſſities of nature.

4. *Eat not too much:* load neither thy ſtomach nor thy underſtanding. *If thou ſit at a bountifull table, be not greedy upon it, and ſay not there is much meat on it. Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? Therefore it weepeth upon every occaſion; Stretch not thy hand whitherſoever it looketh, and thruſt it not with him into the diſh. A very little is ſufficient for a man well nurtured, and he ſetteth not his wind ſhort upon his bed.*

Signs and effects of Temperance.

We ſhall beſt know that we have the grace of Temperance by the following ſigns, which are as ſo many argoments to engage us alſo upon its ſtudy and practice.

1. A Temperate man is modeſt: greedineſs is unmannerly and rude. And this is intimated in the advice of the Son of *Sirach*, *When thou ſitteſt amongſt many, reach not thy hand out firſt of all. Leave off firſt for manners ſake, and be not unſatiable, leſt thou offend.*

Cicero vocat Temperantiam ornatum vitæ, in quo decorum illud & honeſtum ſitum eſt.

* 2. Temperance is accompanied with gravity of deportment: greedineſs is gariſh, and rejoyces looſly at the ſight of dainties. * 3. Sound, but moderate, ſleep is its ſign and its effect. *Sound ſleep cometh of moderate eating, he riſeth early and his wits are with him.* * 4. A ſpiritual joy and a devout prayer. * 5. A ſuppreſſed and ſeldom anger. * 6. A command of our thoughts and paſſions. * 7. A ſeldom returning, and a never-prevailing temptation. * 8. To which add, that a temperate perſon is not curious of fancies and deliciouſneſs. He thinks not much, and ſpeaks not often of meat and drink; hath a healthfull body and long life, unleſs it be hindred by ſome other accident: whereas to gluttony, *the pain of watching and choler, the pangs*

of

of the belly, are continual company. And therefore *Stratonicus* ſaid handſomely concerning the luxury of the *Rhodians*. "They built houſes as if they were "immortal, but they feaſted as if they meant to "live but a little while. And *Antipater* by his reproach of the old glutton *Demades* well expreſſed the baſeneſs of this ſin, ſaying that *Demades* now old, and always a glutton, was like a ſpent ſacrifice, nothing left of him but his belly and his tongue, all the man beſides is gone. *Plutarch.* de cupid. divit.

Of Drunkenneſs.

But I deſire that it be obſerved, that becauſe intemperance in eating is not ſo ſoon perceived by others as immoderate drinking, and the outward viſible effects of it are not either ſo notorious or ſo ridiculous, therefore gluttony is not of ſo great diſreputation amongſt men as drunkenneſs: yet according to its degree it puts on the greatneſs of the ſin before God, and is moſt ſtrictly to be attended to, leſt we be ſurpriſed by our ſecurity and want of diligence, and the intemperance is alike criminal in both, according as the affections are either to the meat or drink. Gluttony is more uncharitable to the body, and Drunkenneſs to the ſoul or the underſtanding part of man; and therefore in Scripture is more frequently forbidden and declaimed againſt than the other: and Sobriety hath by uſe obtained to ſignifie temperance in drinking.

Drunkenneſs is an immoderate affection and uſe of drink. That I call immoderate that is beſides or beyond that order of good things for which God hath given us the uſe of drink. The ends are digeſtion of our meat, chearfulneſs and refreſhment of our ſpirits, or any end of health; *beſides* which if we go, or at any time *beyond* it, it is inordinate and criminal, it is the voice of drunkenneſs. It is forbidden by our Bleſſed Saviour in theſe words, [*Take heed to your ſelves leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs.*] *Surfeiting*, that is the evil effects Luke 21. 34.

the

the sottishness and remaining stupidity of habitual, or of the last nights drunkenness. For Christ forbids both the actual and habitual intemperance; not onely the effect of it, but also the affection to it: for in both there is sin. He that drinks but little, if that little make him drunk, and if he know before-hand his own infirmity, is guilty of surfeiting, not of drunkenness. But he that drinks much and is strong to bear it, and is not deprived of his reason violently, is guilty of the sin of drunkenness. It is a sin not to prevent such uncharitable effects upon the body and understanding: And therefore a man that loves not the drink is guilty of surfeiting, if he does not watch to prevent the evil effect: and it is a sin, and the greater of the two, inordinately to love or to use the Drink, though the surfeiting or violence do not follow. Good therefore is the counsel of the Son of *Sirach*, *shew not thy valiantness in wine, for wine hath destroyed many.*

Κραιπάλη ἀπὸ προτυρίας, aut ἀπὸ χθιζῆς οἰνοποσίας. Schol. in *Aristoph.*

Idem ferè apud *Plutarch.* Vinolentia animi quandam remissionem & levitatem, ebrietas futilitatem significat.

Plutarch. de Garrul.

Ecclus. 31. 23.

Evil Consequents to Drunkenness.

The evils and sad consequents of drunkenness (the consideration of which are as so many arguments to avoid the sin) are to this sense reckoned by the Writers of holy Scripture, and other wise personages of the world. 1. It causeth woes and mischief, wounds and sorrow, sin and * shame; It maketh bitterness of spirit, brawling and quarrelling, it encreaseth rage and lesseneth strength, it maketh red eyes and a loose and babling tongue. 2. It particularly ministers to lust, and yet disables the body; so that in effect it makes man wanton as a Satyr, and impotent as age. And *Solomon* in enumerating the evils of this Vice adds this to the account, *Thine eyes shall behold strange women, and thy heart shall utter perverse things:* as if the Drunkard were onely desire, and then impatience, muttering and enjoying like a Eunuch embracing a woman. 3. It besots and hinders the actions of the understanding, making

Prov. 23. 20. Ecclus. 31. 26.

* Multa faciunt ebrii quæ postea sobrios pudet. *Senec.*

Prov. 23. 33.

king a man brutiſh in his paſſions, and a fool in his reaſon; and differs nothing from madneſs, but that it is voluntary, and ſo is an equal evil in nature, and a worſe in manners. 4. It takes off all the guards, and lets looſe the reins of all thoſe evils to which a man is by his nature or by his evil cuſtoms inclined, and from which he is reſtrained by reaſon and ſevere principles. Drunkenneſs calls off the Watchmen from their towers; and then all the evils that can proceed from a looſe heart, and an untied tongue, and a diſſolute ſpirit, and an unguarded, unlimited will, all that we may put upon the accounts of drunkenneſs. 5. It extinguiſheth and quenches the Spirit of God, for no man can be filled with the Spirit of God, and with Wine at the ſame time. And therefore St. *Paul* makes them excluſive of each other: *Be not drunk with wine wherein is exceſs, but be filled with the Spirit.* And ſince *Joſeph's* cup was put into *Benjamin's* ſack, no man had a divining goblet. 6. It opens all the ſanctuaries of nature, and diſcovers the nakedneſs of the ſoul, all its weakneſſes and follies, it multiplies ſins and diſcovers them, it makes a man uncapable of being a private friend, or a publick Counſellor. 7. It taketh a man's ſoul into ſlavery and impriſonment more than any Vice whatſoever, becauſe it diſarms a man of all his reaſon and his wiſedom whereby he might be cured, and therefore commonly it grows upon him with age; a Drunkard being ſtill more a fool and leſs a man: I need not add any ſad examples, ſince all ſtory and all ages have too many of them. *Amnon* was ſlain by his brother *Abſalom* when he was warm and high with Wine. *Simon* the High Prieſt and two of his ſons were ſlain by their brother at a drunken feaſt. *Holofernes* was drunk when *Judith* ſlew him: and all the great things that *Daniel* ſpake of *Alexander* were drowned with a ſurfeit

Inſaniæ comes eſt ira, contubernalis ebrietas. *Plutarch.*

——Corpus onuſtum
Heſternis vitiis animum quoque prægravat. *Horat.*

Ebrietas eſt voluntaria inſania. *Senec.*

Eph. 5. 18.

Οἶνός σε πρῶτα μαλακὸν, ὅτε τις καὶ ἄλλῃ
Βλάπτῃσι, ὅτ' ἂν μιν χαλὸν ἔλῃ μετὰ φρεσὶν ἀέσῃ. *Homer.*

Prov. 31. 4. Οὐ δοῦναι ἢ μεθύουσιν, ἵνα σκοπῶσι, Ὅτε γὰρ δοῦλός ἐστι τῶν πινόντων. *Philem.*

Alexandrum intemperantia bibendi & ille Herculanus ac fatalis ſcyphus perdidit.

of

of one nights intemperance: and the drunkenneſs of *Noah* and *Lot* are upon record to eternal ages, that in thoſe early inſtances, and righteous perſons, and leſs criminal drunkenneſs than is that of Chriſtians in this period of the world, God might ſhew that very great evils are prepared to puniſh this Vice; no leſs than ſhame, and ſlavery, and inceſt; the firſt upon *Noah*, the ſecond upon one of his ſons, and the third in the perſon of *Lot*.

Signs of Drunkenneſs.

But if it be enquired concerning the periods and diſtinct ſignifications of this crime, and when a man is ſaid to be drunk; to this I anſwer, That drunkenneſs is in the ſame manner to be judged as ſickneſs. As every illneſs or violence done to health in every part of its continuance is a part or a degree of ſickneſs, ſo is every going off from our natural and common temper and our uſual ſeverity of behaviour, a degree of drunkenneſs. He is not onely drunk that can drink no more; for few are ſo: but he hath ſinned in a degree of drunkenneſs who hath done any thing towards it beyond its common meaſure. But its parts and periods are uſually thus reckoned. 1. Apiſh geſtures. 2. Much talking. 3. Immoderate laughing. 4. Dulneſs of ſenſe. 5. Scurrility, that is, wanton, or jeering, or abuſive language. 6. An uſeleſs underſtanding. 7. Stupid ſleep. 8. Epilepſies, or fallings and reeling, and beaſtly vomitings. The leaſt of theſe, even when the tongue begins to be untied, is a degree of drunkenneſs.

But that we may avoid the ſin of Intemperance in meats and drinks, beſides the former rules or meaſures, theſe counſels alſo may be uſefull.

Rules for obtaining Temperance.

1. Be not often preſent at feaſts, nor at all in diſſolute company, when it may be avoided: for variety of pleaſing objects ſteals away the heart of man; and company

company is either violent or enticing; and we are weak or complying, or perhaps desirous enough to be abused. But if you be unavoidably or indiscreetly ingaged, let not mistaken civility or good nature ingage thee either to the temptation of staying (if thou understandest thy weakness) or the sin of drinking inordinately.

2. Be severe in your *judgment* concerning your proportions, and let no occasion make you enlarge far beyond your ordinary. For a man is surprised by *parts*, and while he thinks one *glass* more will not make him drunk, that one *glass* has disabled him from well discerning his present condition and neighbour danger. *While men think themselves wise they become fools:* they think they shall taste the Aconite and not die, or crown their heads with juice of Poppy and not be drowsie; and if they drink off the whole *vintage*, still they think they can swallow another goblet*. But remember this, whenever you begin to consider whether you may safely take one draught more, it is then high time to give over. Let that be accounted a sign late enough to break off: for every reason to doubt is a sufficient reason to part the company.

* *Senec.* ep. 83. Chi ha bevuto tutto il mare, puo bere anche un trano.

3. Come not to table but when thy need invites thee; and if thou beest in health, leave something of thy appetite unfilled, something of thy natural heat unemployed, that it may secure thy digestion, and serve other needs of nature or the spirit.

4. Propound to thy self (if thou beest in a capacity) a constant rule of living, of eating and drinking: which though it may not be fit to observe scrupulously, lest it become a snare to thy conscience, or indanger thy health upon every accidental violence; yet let not thy rule be broken often nor much, but upon great necessity and in small degrees.

5. Never urge any man to eat or drink beyond his own limits and his own desires. He that does otherwise is drunk with his brother's surfeit, and reels and falls with his intemperance; that is, the sin of drunkenness is upon both their scores, they both lie wallowing in the guilt.

Nil interest, faveas scelesti, an illud facias. *Senec.*

6. Use

6. Uſe S. *Paul*'s inſtruments of Sobriety: *Let us who are of the day be ſober, putting on the breaſt-plate of faith and love, and for an helmet the hope of ſalvation.* Faith, Hope and Charity are the beſt weapons in the world to fight againſt intemperance. The faith of the Mahometans forbids them to drink Wine, and they abſtain religiouſly, as the ſons of *Rechab:* and the faith of Chriſt forbids drunkenneſs to us, and therefore is infinitely more powerfull to ſuppreſs this vice, when we remember that *we are Chriſtians*, and to abſtain from drunkenneſs and gluttony is part of the Faith and Diſcipline of *Jeſus*, and that with theſe vices neither our love to God, nor our hopes of heaven can poſſibly conſiſt; and therefore when theſe enter the heart, the others go out at the mouth: for this is the Devil that is caſt out by faſting and prayer, which are the proper actions of theſe graces.

7. As a purſuance of this Rule, it is a good advice, that as we begin and end all our times of eating with prayer and thankſgiving; ſo at the meal we remove and carry up our mind and ſpirit to the Celeſtial table, often thinking of it, and often deſiring it; that by inkindling thy deſire to heavenly banquets, thou mayſt be indifferent and leſs paſſionate for the earthly.

8. Mingle diſcourſes pious, or in ſome ſenſe profitable, and in all ſenſes charitable and innocent, with thy meal, as occaſion is miniſtred.

9. Let your drink ſo ſerve your meat, as your meat doth your health; that it be apt to convey and digeſt it, and refreſh the ſpirits: but let it never go beyond ſuch a refreſhment as may a little lighten the preſent load of a ſad or troubled ſpirit: never to inconvenience, lightneſs, ſottiſhneſs, vanity or intemperance; and know that the looſing the bands of the tongue, and the very firſt diſſolution of its duty, is one degree of the intemperance.

10. In all caſes be carefull that you be not brought under the power of ſuch things which otherwiſe are lawfull enough in the uſe. *All things are lawfull for me, but I will not be brought under the power of any thing,*

thing, ſaid St. *Paul*. And to be perpetually longing, and impatiently deſirous of any thing, ſo that a man cannot abſtain from it, is to loſe a man's liberty, and to become a ſervant of meat and drink, or ſmoke. And I wiſh this laſt inſtance were more conſidered by perſons who little ſuſpect themſelves guilty of intemperance, though their deſires are ſtrong and impatient, and the uſe of it perpetual and unreaſonable to all purpoſes, but that they have made it habitual and neceſſary, as intemperance it ſelf is made to ſome men.

11. Uſe thoſe advices which are preſcribed as inſtruments to ſuppreſs Voluptuouſneſs in the foregoing Section.

SECT. III.

Of Chaſtity.

READER ſtay, and reade not the advices of the following Section, unleſs thou haſt a chaſt ſpirit, or deſireſt to be chaſt, or at leaſt art apt to conſider whether you ought or no. For there are ſome ſpirits ſo Atheiſtical, and ſome ſo wholly poſſeſſed with a ſpirit of uncleanneſs, that they turn the moſt prudent and chaſt diſcourſes into dirt and filthy apprehenſions; like cholerick ſtomachs, changing their very cordials and medicines into bitterneſs; and in a literal ſenſe turning the grace of God into wantonneſs. *They ſtudy caſes of conſcience in the matter of carnal ſins, not to avoid, but to learn ways how to offend God and pollute their own ſpirits; and ſearch their houſes with a Sun beam, that they may be inſtructed in all the corners of naſtineſs. I have uſed all the care I could, in the following periods, that I might neither be wanting to aſſiſt thoſe that need it, nor yet miniſter any occaſion of fancy or vainer thoughts to thoſe that need them not. If any man will ſnatch the pure taper from my hand, and hold it to the Devil, he will onely burn his own fingers, but ſhall not rob me of the reward of my care and good intention, ſince I have taken heed how to expreſs the following duties, and given him caution how to reade them.*

CHaſtity is that duty which was myſtically intended by God in the law of Circumciſion. It is the circumciſion of the heart, the cutting off *all ſuperfluity of naughtineſs*, and a ſuppreſſion of all irregular deſires in the matter of ſenſual or carnal pleaſure. I call all deſires irregular and ſinfull that are not ſanctified, 1. By the holy inſtitution, or by being within the protection of marriage; 2. By being within the order of nature; 3. By being within the moderation of Chriſtian modeſty. *Againſt the firſt* are fornication, adultery, and all voluntary pollutions of either ſex. *Againſt the ſecond* are all unnatural luſts and inceſtuous mixtures. *Againſt the third* is all immoderate uſe of permitted beds; concerning which judgment is to be made as concerning meats and drinks: there being no certain degree of frequency or intention preſcribed to all perſons, but it is to be ruled as the other actions of a man, by proportion to the end, by the dignity of the perſon in the honour and ſeverity of being a Chriſtian, and by other circumſtances, of which I am to give account.

Chaſtity is that grace which forbids and reſtrains all theſe, keeping the body and ſoul pure in that ſtate in which it is placed by God, whether of the ſingle or of the married life. Concerning which our duty is thus deſcribed by St. *Paul*, [*For this is the will of God, even our ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour: Not in the luſt of concupiſcence, even as the Gentiles which know not God.*]

1 Theſſ. 4. 3, 4, 5.

Chaſtity is either *abſtinence* or *continence*. *Abſtinence* is that of Virgins or Widows: *Continence* of married perſons. *Chaſt marriages* are honourable and pleaſing to God: *Widowhood* is pitiable in its ſolitarineſs and loſs, but amiable and comely when it is adorned with gravity and purity, and not ſullied with the remembrances of the paſſed licence, nor with preſent deſires of returning to a ſecond bed. But *Virginity* is a life

a life of Angels, the enamel of the Soul, the huge advantage of Religion, the great opportunity for the retirements of Devotion: and being empty of cares it is full of prayers; being unmingled with the world it is apt to converſe with God; and by not feeling the warmth of a too-forward and indulgent nature, flames out with holy fires, till it be burning like the Cherubim, and the moſt ecſtaſied order of holy and unpolluted Spirits.

Virginitas eſt in carne corruptibili incorruptionis perpetua meditatio. S. *Aug.* l. de Virg. c. 13.

Natural virginity of it ſelf is not a ſtate more acceptable to God: but that which is choſen and voluntary in order to the conveniencies of Religion and ſeparation from worldly incumbrances, is therefore better than the married life, not that it is more holy, but that it is a freedom from cares, an opportunity to ſpend more time in ſpiritual employments; it is not allayed with buſineſſes and attendances upon lower affairs: and if it be a choſen condition to theſe ends, it containeth in it a victory over luſts, and greater deſires of Religion, and ſelf-denial, and therefore is more excellent than the married life, in that degree in which it hath greater Religion, and a greater mortification, a leſs ſatisfaction of natural deſires, and a greater fulneſs of the ſpiritual: and juſt ſo is to expect that little coronet or ſpecial reward which God hath prepared (extraordinary and beſides the great Crown of all faithfull Souls) for thoſe *who have not defiled themſelves with women, but follow the* Virgin *Lamb for ever.* Apoc. 14. 4. Iſa. 56. 45.

But ſome married perſons, even in their marriage, do better pleaſe God than ſome Virgins in their ſtate of virginity: They by giving great example of conjugal affection, by preſerving their faith unbroken, by educating children in the fear of God, by patience and contentedneſs and holy thoughts, and the exerciſe of vertues proper to that ſtate, do not onely pleaſe God, but do in a higher degree than thoſe Virgins whoſe piety is not anſwerable to their great opportunities and advantages.

However, married perſons and Widows and Virgins are all ſervants of God, and co-heirs in the inheritance

ritance of *Jeſus*, if they live within the reſtraints and laws of their particular eſtate, chaſtly, temperately, juſtly and religiouſly.

The evil conſequents of Uncleanneſs.

The bleſſings and proper effects of Chaſtity we ſhall beſt underſtand by reckoning the evils of uncleanneſs and carnality.

1. Uncleanneſs of all vices is the moſt ſhamefull.

Job 24. 15, &c. *The eye of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me, and diſguiſeth his face. In the dark they dig through houſes, which they had marked for themſelves in the day-time; they know not the light: for the morning is to them as the ſhadow of death. He is ſwift as the waters; their portion is curſed in the earth, he beholdeth not the way of the vineyards.* Shame is the eldeſt daughter of Uncleanneſs.

ἄτιμα πάθη.

2. The appetites of uncleanneſs are full of cares and trouble, and its fruition is ſorrow and repentance. *The way of the adulterer is hedged with thorns:* full of fears and jealouſies, burning deſires and impatient waitings, tediouſneſs of delay, and ſufferance of affronts, and amazements of diſcovery.

Hoſ 2 6.

Appetitus fornicationis anxietas eſt, ſatietas verò pœnitentia. S. *Hieron.*

3. Moſt of its kinds are of that condition, that they involve the ruine of two ſouls; and he that is a fornicatour or adulterous, ſteals the ſoul as well as diſhonours the body of his neighbour; and ſo it becomes like the ſin of falling *Lucifer*, who brought a part of the ſtars with his tail from heaven.

4. Of all carnal ſins it is that alone which the Devil takes delight to imitate and counterfeit: communicating with Witches and impure perſons in the corporal act, but in this onely.

5. Uncleanneſs with all its kinds is a vice which hath a profeſſed enmity againſt the body. *Every ſin which a man doeth is without the body; but he that committeth fornication ſinneth againſt his own body.*

1 Cor. 6. 18.

6. Uncleanneſs is hugely contrary to the ſpirit of Government, by embaſing the ſpirit of a man, making it ef-

φθαρτικὴ τῆς ἀρχῆς.

it effeminate, ſneaking, ſoft and fooliſh, without courage, without confidence. *David* felt this after his folly with *Bathſhebah*, he fell to unkingly arts and ſtrategems to hide the crime; and he did nothing but increaſe it, and remained timorous and poor-ſpirited, till he prayed to God once more to eſtabliſh him with a free and a Princely ſpirit. And no ſuperiour dare ſtrictly obſerve diſcipline upon his charge, if he hath let himſelf looſe to the ſhame of incontinence. Spiritu principali me confirma, Pſ. 51.

7. The Goſpel hath added two arguments againſt uncleanneſs which were never before uſed, nor indeed could be: ſince God hath given the holy Spirit to them that are baptized, and rightly confirmed, and entred into covenant with him, our bodies are made Temples of the Holy Ghoſt in which he dwells; and therefore uncleanneſs is Sacrilege, and defiles a Temple. It is St. *Paul's* argument [*Know ye not that your body is the temple of the Holy Ghoſt?*] and [*He that defiles a temple, him will God deſtroy.*] Therefore *glorifie God in your bodies*, that is, *flee fornication.* To which for the likeneſs of the argument add, *that our bodies are members of Chriſt*, and therefore *God forbid* that we ſhould *take the members of Chriſt and make them members of a harlot.* So that uncleanneſs diſhonours Chriſt, and diſhonours the Holy Spirit: it is a ſin againſt God, and in this ſenſe a ſin againſt the Holy Ghoſt. 1 Cor. 6. 19. 1 Cor. 3. 17.

8. The next ſpecial argument which the Goſpel miniſters eſpecially againſt adultery, and for the preſervation of the purity of marriage, is that [Marriage is by Chriſt hallowed into a myſtery, to ſignifie the Sacramental and myſtical union of Chriſt and his Church.] He therefore that breaks this knot which the Church and their mutual faith hath tied, and Chriſt hath knit up into a myſtery, diſhonours a great rite of Chriſtianity, of high, ſpiritual and excellent ſignification. Ephes. 5. 32.

9. S. *Gregory* reckons uncleanneſs to be the parent of theſe monſters, blindneſs of mind, inconſideration, precipitancy or giddineſs in actions, ſelf-love, hatred of God, love of the preſent pleaſures, a deſpite or deſpair of the joys of Religion here, and of Heaven Moral

hereafter. Whereas a pure mind in a chaſt body is the mother of wiſedom and deliberation, ſober counſels and ingenuous actions, open deportment and ſweet carriage, ſincere principles and unprejudicate underſtanding, love of God and ſelf denial, peace and confidence, holy prayers and ſpiritual comfort, and a pleaſure of Spirit infinitely greater than the ſottiſh and beaſtly pleaſures of unchaſtity. *For to overcome pleaſure is the greateſt pleaſure, and no victory is greater than that which is gotten over our luſts and filthy inclinations.*

S. *Cyprian* de bono pudicitiæ.

10. Add to all theſe, the publick diſhoneſty and diſreputation that all the nations of the world have caſt upon adulterous and unhallowed embraces. *Abimelech* to the men of *Gerar* made it death to meddle with the wife of *Iſaac*: and *Judah* condemned *Thamar* to be burnt for her adulterous conception: and God, beſides the Law made to put the adulterous perſon to death, did conſtitute a ſettled and conſtant miracle, to diſcover the adultery of a ſuſpected woman, that her bowels ſhould burſt with drinking the waters of Jealouſie. The *Egyptian* Law was to cut off the noſe of the adultereſs, and the offending part of the adulterer. The *Locrians* put out both the adulterer's eyes. The *Germans* (as *Tacitus* reports) placed the adultereſs amidſt her kindred naked, and ſhaved her head, and cauſed her husband to beat her with Clubs through the City. The *Gortynæans* crowned the man with wool, to ſhame him for his effeminacy; and the *Cumani* cauſed the woman to ride upon an Aſs naked and hooted at, and for ever after called her by an appellative of ſcorn, [*A Rider upon the Aſs.*] All nations barbarous and civil agreeing in their general deſign of rooting ſo diſhoneſt and ſhamefull a vice from under heaven.

Numb. 5. 14.

ἀνοζάνη.

The * middle ages of the Church were not pleaſed that the adultereſs ſhould be put to death: but in the primitive ages the † civil Laws, by which Chriſtians were then governed, gave leave to the wronged husband to kill his adulterous wife, if he took her in the fact: but becauſe it was a privilege indulged to men, rather

* Con. il. Tribur. c. 49 Concil. Aurel. 1. ſub Cledovæo.

† Cod. de adulteriis ad legem Juliam, l. 1. & Cod. Theod. de adulteriis, e. placuit.

rather than a direct deteſtation of the crime, a conſideration of the injury rather than of the uncleanneſs, therefore it was ſoon altered, but yet hath cauſed an inquiry, *Whether is worſe, the adultery of the man or the woman.*

The reſolution of which caſe in order to our preſent affair is thus. *In reſpect of the perſon*, the fault is greater in a man than in a woman, who is of a more pliant and eaſie ſpirit, and weaker underſtanding, and hath nothing to ſupply the unequal ſtrengths of men, but the defenſative of a paſſive nature and armour of modeſty, which is the natural ornament of that ſex. *And it is unjuſt that the man ſhould demand chaſtity and ſeverity from his wife, which himſelf will not obſerve towards her*, ſaid the good Emperour *Antoninus:* it is as if the man ſhould perſuade his wife to fight againſt thoſe enemies to which he had yielded himſelf a priſoner. 2. *In reſpect of the effects and evil conſequents*, the adultery of the woman is worſe, as bringing baſtardy into a family, and diſinheriſons, or great injuries to the lawfull children, and infinite violations of peace, and murthers, and divorces, and all the effects of rage and madneſs. 3. *But in reſpect of the crime*, and as relating to God, they are equal, intolerable and damnable: and ſince it is no more permitted to men to have many wives, than to women to have many husbands, and that in this reſpect their privilege is equal, their ſin is ſo too. And this is the caſe of the queſtion in Chriſtianity. And the Church anciently refuſed to admit ſuch perſons to the holy Communion, untill they had done ſeven years penances in faſting, in ſackcloth, in ſevere inflictions and inſtruments of chaſtity and ſorrow, according to the diſcipline of thoſe ages.

Apud *Aug.* de apulter. conjug. *Plut.* conjug. præcept.

Acts of Chaſtity in general.

The actions and proper offices of the grace of Chaſtity in general, are theſe,

1. *To reſiſt all unchaſt thoughts:* at no hand entertaining pleaſure in the unfruitfull fancies and remembrances

brances of uncleanness, although no definite desire or resolution be entertained.

2. *At no hand to entertain any desire*, or any phantastick, imaginative loves, though by shame, or disability, or other circumstance, they be restrained from act.

——Casso saltem delectamine amare quod potiri non licet. Poeta.
Patellas luxuriæ oculos, dixit *Isidorus.*
Αλγηδόνας ἀνθρώπων, alius quidam.

3. *To have a chast eye and a hand*; for it is all one with what part of the body we commit adultery: and if a man lets his eye loose, and enjoys the lust of that, he is an adulterer. *Look not upon a woman to lust after her.* And supposing all the other members restrained, yet if the eye be permitted to lust, the man can no otherwise be called chast, than he can be called severe and mortified, that sits all day long seeing plays and revellings, and out of greediness to fill his eye, neglects his belly. There are some vessels which if you offer to lift by the belly or bottom, you cannot stir them, but are soon removed if you take them by the ears. It matters not with which of your members you are taken and carried off from your duty and severity.

Time videre unde possis cadere, & noli fieri perversâ simplicitate securus. S. *Aug.*

4. *To have a heart and mind chast and pure*; that is, detesting all uncleanness, disliking all its motions, past actions, circumstances, likenesses, discourses: and this ought to be the chastity of Virgins and Widows, of old persons and Eunuchs especially, and generally of all men, according to their several necessities.

5. *To discourse chastly and purely*; with great care declining all undecencies of language, chastening the tongue, and restraining it with grace, as vapours of wine are restrained with a bunch of myrrhe.

Sp. Minucius Pontifex Posthumium monuit, nè verbis vitæ castimoniam non æquantibus uteretur. *Plut.* de cap. ex inim. utilis.

6. *To disapprove by an after-act all involuntary and natural pollutions:* for if a man delights in having suffered any natural pollution, and with pleasure remembers it, he chuses that which was in it self involuntary; and that which being natural was innocent, becoming voluntary is made sinfull.

7. They

7. They that have performed theſe duties and parts of Chaſtity, will certainly abſtain from all exteriour actions of uncleanneſs, thoſe noon-day and mid-night Devils, thoſe lawleſs and ungodly worſhippings of ſhame and uncleanneſs, whoſe birth is in trouble, whoſe growth is in folly, and whoſe end is in ſhame.

But beſides theſe general acts of Chaſtity which are common to all ſtates of men and women, there are ſome few things proper to the ſeverals.

Acts of Virginal Chaſtity.

1. Virgins muſt remember that the Virginity of the body is onely excellent in order to the purity of the ſoul; who therefore muſt conſider, that ſince they are in ſome meaſure in a condition like that of Angels, it is their duty to ſpend much of their time in Angelical employment: for in the ſame degree that Virgins live more ſpiritually than other perſons, in the ſame degree is their Virginity a more excellent ſtate. But elſe it is no better than that of involuntary or conſtrained Eunuchs; a miſery and a trouble, or elſe a mere privation, as much without excellency as without mixture.

2. Virgins muſt contend for a ſingular modeſty; whoſe firſt part muſt be an ignorance in the diſtinction of ſexes, or their proper inſtruments; or if they accidentally be inſtructed in that, it muſt be ſupplied with an inadvertency or neglect of all thoughts and remembrances of ſuch difference: and the following parts of it muſt be pious and chaſt thoughts, holy language, and modeſt carriage.

3. Virgins muſt be retired and unpublick: for all freedom and looſeneſs of ſociety is a violence done to Virginity, not in its natural, but in its moral capacity: that is, it loſes part of its ſeverity, ſtrictneſs and opportunity of advantages, by publiſhing that perſon, whoſe work is Religion, whoſe company is Angels, whoſe thoughts muſt dwell in heaven, and ſeparate from all mixtures of the world.

4. Virgins have a peculiar obligation to charity: for this

this is the virginity of the ſoul; as purity, integrity and ſeparation is of the body: which doctrine we
2 Pet. 1. 22. are taught by S. *Peter*, *Seeing ye have purified your ſouls in obeying the truth through the Spirit unto unfeigned love of the brethren, ſee that ye love one another with a pure heart fervently.* For a Virgin that conſecrates her body to God, and pollutes her ſpirit with rage, or impatience, or inordinate anger, gives him what he moſt hates, a moſt foul and defiled ſoul.

5. Theſe Rules are neceſſary for Virgins, that offer that ſtate to God, and mean not to enter into the ſtate of marriage: for they that onely wait the opportunity of a convenient change, are to ſteer themſelves by the general Rules of Chaſtity.

Rules for Widows, or vidual Chaſtity.

For Widows, the ſentinel of whoſe deſires hath been opened by the former permiſſions of the marriage-bed, they muſt remember,

1. That God hath now reſtrained the former licence, bound up their eyes, and ſhut up their heart into a narrower compaſs, and hath given them ſorrow to be a bridle to their deſires. A Widow muſt be a mourner; and ſhe that is not, cannot ſo well ſecure the chaſtity of her proper ſtate.

2. It is againſt publick honeſty to marry another man ſo long as ſhe is with child by her former husband: and of the ſame fame it is in a leſſer proportion, to marry within the year of mourning: but anciently it was infamous for her to marry, till by common account the body was diſſolved into its firſt principle of earth.

3. A Widow muſt reſtrain her memory and her fancy, not recalling or recounting her former permiſſions and freer licences with any preſent delight: for then ſhe opens that ſluce which her husbands death and her own ſorrow have ſhut up.

4. A Widow that deſires her Widowhood ſhould be a ſtate pleaſing to God, muſt ſpend her time as devoted Virgins ſhould, in faſtings, and prayers, and charity,

5. A

5. A Widow muſt forbid her ſelf to uſe thoſe temporal ſolaces which in her former eſtate were innocent, but now are dangerous.

Rules for married perſons, or matrimonial Chaſtity.

Concerning married perſons, beſides the keeping of their mutual faith and contract with each other, theſe particulars are uſefull to be obſerved.

Niſi fundamenta ſtirpis jacta ſint probè, miſeros neceſſe eſt eſſe deinceps poſteros, *Eurip.*

1. Although their mutual endearments are ſafe within the protection of marriage, yet they that have Wives or Husbands, muſt be as though they had them not; that is, they muſt have an affection greater to each other than they have to any perſon in the world, but not greater than they have to God: but that they be ready to part with all intereſt in each others perſon rather than ſin againſt God.

2. In their permiſſions and licence, they muſt be ſure to obſerve the order of nature, and the ends of God. *He is an ill Husband, that uſes his Wife as a man treats a Harlot*, having no other end but pleaſure. Concerning which our beſt rule is, that although in this, as in eating and drinking, there is an appetite to be ſatisfied, which cannot be done without pleaſing that deſire; yet ſince that deſire and ſatisfaction was intended by nature for other ends, they ſhould never be ſeparate from thoſe ends, but always be joined with all or one of theſe ends, *with a deſire of Children, or to avoid fornication, or to lighten and eaſe the cares and ſadneſſes of houſhold-affairs, or to endear each other*; but never with a purpoſe, either in act or deſire to ſeparate the ſenſuality from theſe ends which hallow it. *Onan* did ſeparate his act from its proper end, and ſo ordered his embraces that his Wife ſhould not conceive, and God puniſhed him.

Non debemus eodem amico uti & adulatore; nec eâdem uti uxore & ſcorto. *Plut.* conjug. præcept.

3. Married perſons muſt keep ſuch modeſty and decency of treating each other, that they never force

Non rectè eſt ab Herodoto dictum ſimul cum tunica mulierem verecundiam exuere. Quæ n. caſta eſt poſitâ veſte, verecundiam ejus loco induit, maximéque verecundiâ conjuges teſſerâ maximi invicem amoris utuntur. *Plut.* conjug. præcept.

them-

themſelves into high and violent luſts, with arts and misbecoming devices: always remembring that thoſe mixtures are moſt innocent which are *moſt ſimple* and *moſt natural*, *moſt orderly* and *moſt ſafe*.

4. It is a duty of matrimonial chaſtity to be reſtrained and temperate in the uſe of their lawfull pleaſures: concerning which, although no univerſal Rule can antecedently be given to all perſons, any more than to all bodies one proportion of meat and drink; yet married perſons are to eſtimate the degree of their licence according to the following proportions. * 1. That it be moderate, ſo as to conſiſt with health. * 2. That it be ſo ordered as not to be too expenſive of time, that pretious opportunity of working out our ſalvation. * 3. That when duty is demanded it be always payed (ſo far as is in our powers and election) according to the foregoing meaſures. * 4. That it be with a temperate affection, without violent tranſporting deſires, or too ſenſual applications. Concerning which a man is to make judgment by proportion to other actions, and the ſeverities of his Religion, and the ſentences of ſober and wiſe perſons; always remembring, that marriage is a proviſion for ſupply of the natural neceſſities of the body, not for the artificial and procured appetites of the mind. And it is a ſad truth, that many married perſons thinking that the floudgates of liberty are ſet wide open without meaſures or reſtraints (ſo they ſail in that chanel) have felt the final rewards of intemperance and luſt, by their unlawfull uſing of lawfull permiſſions. Onely let each of them be temperate, and both of them be modeſt. *Socrates* was wont to ſay, that thoſe Women to whom Nature hath not been indulgent in good features and colours, ſhould make it up themſelves with excellent manners; and thoſe who were beautifull and comely, ſhould be carefull that ſo fair a body be not polluted with unhandſome uſages. To which *Plutarch* adds, that a Wife, if ſhe be unhandſome, ſhould conſider how extremely ugly ſhe ſhould be if ſhe wanted modeſty:

De Conjug. Præcept.

deſty: but if ſhe be handſome, let her think how gratious that beauty would be if ſhe ſuperadds chaſtity.

5. Married perſons, by conſent, are to abſtain from their mutual entertainments at ſolemn times of devotion; not as a duty of it ſelf neceſſary, but as being the moſt proper act of purity which in their condition they can preſent to God, and being a good advantage for attending their preparation to the ſolemn duty and their demeanour in it. It is St. *Paul*'s counſel, that *by conſent for a time they ſhould abſtain, that they may give themſelves to faſting and prayer.* And though when Chriſtians did receive the holy Communion every day, it is certain they did not abſtain, but had children: yet when the Communion was more ſeldom, they did with Religion abſtain from the Marriage-bed during the time of their ſolemn preparatory devotions, as anciently they did from eating and drinking till the ſolemnity of the day was paſt. 1 Cor. 7. 5.

Hoc etiam ex more chriſtianorum *Tertul.* ſuadens fœminis Chriſtianis nè Paganis nubant, ait, Quis denique ſolenuibus Paſchæ abnoctantem ſecurus ſuſtinebit? *Tertul.* ad uxor. 2. *l.* Et ex more etiam Gentilium. *Plut,* ſympoſ. 3. *q.* 6. Nobis autem, ſi leges civitatis rectè colimus, cavendum eſt, nè ad templa & ſacrificia accedamus, paulò antè re veneréâ uſi. Itaque expedit nocte & ſomno interjecto, juſtóque intervallo adhibito, mundos rurſum quaſi de integro, & ad novum diem nova cogitantes (ut ait Democritus) ſurgere.

6. It were well if married perſons would, in their penitential prayers, and in their general confeſſions, ſuſpect themſelves, and accordingly ask a general pardon for all their undecencies and more paſſionate applications of themſelves in the offices of marriage: that what is lawfull and honourable, in its kind, may not be ſullied with imperfect circumſtances; or if it be, it may be made clean again by the interruption and recallings of ſuch a repentance of which ſuch uncertain parts of action are capable.

But becauſe of all the dangers of a Chriſtian, none more preſſing and troubleſome than the temptations to luſt, no enemy more dangerous than that of the fleſh, no accounts greater than what we have to reckon for at the Audit of Concupiſcence, therefore it concerns all that would be ſafe from this death to arm themſelves by

by the following Rules to prevent, or to cure all the wounds of our fleſh made by the poiſoned arrows of Luſt.

Remedies againſt Uncleanneſs.

Contra libidinis impetum apprehende fugam, ſi vis obtinere victoriam. S. *Aug.*

1. When a temptation of luſt aſſaults thee, do not reſiſt it by heaping up arguments againſt it, and diſputing with it, conſidering its offers and its danger, but flie from it, that is, think not at all of it; lay aſide all conſideration concerning it, and turn away from it by any ſevere and laudable thought of buſineſs. S. *Hierome* very wittily reproves the Gentile ſuperſtition, who pictured the Virgin-Deities armed with a Shield and Lance, as if Chaſtity could not be defended without War and direct contention. No; this enemy is to be treated otherwiſe. If you hear it ſpeak, though but to diſpute with it, it ruines you; and the very arguments you go about to anſwer, leave a reliſh upon the tongue. A man may be burned if he goes near the fire, though but to quench his houſe; and by handling pitch, though but to draw it from your clothes, you defile your fingers.

Nella guerra d'amor chi fuge vince.

2. Avoid idleneſs, and fill up all the ſpaces of thy time with ſevere and uſefull employment: for luſt uſually creeps in at thoſe emptineſſes where the ſoul is unemployed and the body is at eaſe. For no eaſie, healthfull and idle perſon was ever chaſte, if he could be tempted. But of all employments, bodily labour is moſt uſefull, and of greateſt benefit for the driving away the Devil.

3. Give no entertainment to the beginnings, the firſt motions and ſecret whiſpers of the ſpirit of impurity. For if you totally ſuppreſs it, it dies: if you permit the fornace to breathe its ſmoke and flame out at any vent, it will rage to the conſumption of the whole. This Cockatrice is ſooneſt cruſhed in the ſhell, but if it grows,

——Quiſquis in primo obſtitit
Repulitque amorem, tutus ac victor fuit:
Qui blandiendo dulce nutrivit malum,
Serò recuſat ferre quod ſubiit jugum.
Senec. Hippol.

grows, it turns to a Serpent, and a Dragon, and a Devil.

4. *Corporal mortification* and hard uſages of our body hath by all ages of the Church been accounted a good inſtrument, and of ſome profit againſt the ſpirit of fornication. A ſpare diet, and a thin courſe table, ſeldom refreſhment, frequent faſts, not violent and interrupted with returns to ordinary feeding, but conſtantly little, unpleaſant, of wholſome but ſparing nouriſhment: For by ſuch cutting off the proviſions of victual we ſhall weaken the ſtrength of our Enemy. To which if we add lyings upon the ground, painfull poſtures in prayer, reciting our devotions with our arms extended at full length, like *Moſes* praying againſt *Amaleck*, or our bleſſed Saviour hanging upon his painfull bed of ſorrows, the Croſs, and (if the luſt be upon us, and ſharply tempting) by inflicting any ſmart to overthrow the ſtrongeſt paſſion by the moſt violent pain, we ſhall find great eaſe for the preſent, and the reſolution and apt ſufferance againſt the future danger. And this was S. *Paul*'s remedy, *I bring my body under*, he uſed ſome rudeneſſes towards it. But it was a great nobleneſs of Chaſtity which S. *Hierom* reports of a Son of the King of *Nicomedia*, who being tempted upon flowers and a perfumed bed with a ſoft violence, but yet tied down to the temptation, and ſolicited with circumſtances of *Aſian* Luxury by an impure Curteſan, left the eaſineſs of his poſture ſhould abuſe him, ſpit out his tongue into her face: to repreſent that no vertue hath coſt the Saints* ſo much as this of Chaſtity.

In vita St. *Pauli.*

* Benedictus in ſpinis ſe volutavit.

S. *Martinianus* faciem & manus. S. *Johannes* cognomento Bonus, calamos acutos inter ungues & carnem digitorum intruſit. S. *Theodiſtus* in ſilvis more ferarum vixit, nè inter Arabes polluereturr.

5. *Fly from all occaſions*, temptations, looſeneſſes of company, Balls and Revellings, undecent mixtures of wanton dancings, idle talk, private ſociety with ſtrange women, ſtarings upon a beauteous face, the company of women that are ſingers, amorous geſtures, gariſh and wanton dreſſings, feaſts and liberty, ban-

Στέφος πλέκων τοῦδ' οὐδεὶς ἐν τοῖς ῥόδοις ἥσθη, ἐδάπλισ' εἰς τὸ εἶναι, κἀκ πλειόνων καλέσαι, λαβὼν ἢ ἁπλοῦν ἄνθος, καὶ νῦν ἴσως μεθ' ἡμῶν περίοισι γαργαλίζει. Julian.

Venus roſam amat propter fabellam quam recitat. *Libanius.*

Venter mero æſtuans citò deſpumatur in libidines. Sr. *Hieron.*

Il fuoco che non mi ſcalda non vogl'io che mi ſcotti.

banquets and perfumes, Wine and ſtrong Drinks, which are made to perſecute Chaſtity, ſome of theſe being the very Prologues to luſt, and the moſt innocent of them being but like condited or pickled Muſhromes, which if carefully corrected, and ſeldom taſted, may be harmleſs, but can never doe good: Ever remembring that it is eaſier to die for Chaſtity, than to live with it; and the Hangman could not extort a conſent from ſome perſons, from whom a Lover would have intreated it. For the glory of chaſtity will eaſily overcome the rudeneſs of fear and violence; but eaſineſs and ſoftneſs and ſmooth temptations creep in, and like the Sun make a maiden lay by her veil and robe, which perſecution, like the Northern wind, made her hold faſt, and clap cloſe about her.

6. He that will ſecure his chaſtity, muſt firſt cure his pride and his rage. For oftentimes luſt is the puniſhment of a proud man, to tame the vanity of his pride by the ſhame and affronts of unchaſtity: and the ſame intemperate heat that makes anger, does inkindle luſt.

——numquid ego à te
Magno prognatam depoſco conſule——
Velatáque ſtolâ mea cum conferbuit ira? *Horat.* Serm. l. 1. Sat. 2.

7. If thou beeſt aſſaulted with an unclean Spirit, truſt not thy ſelf alone, but run forth into company, whoſe reverence and modeſty may ſuppreſs, or whoſe ſociety may divert thy thoughts: and a perpetual witneſs of thy converſation is of eſpecial uſe againſt this vice, which evaporates in the open air like Camphire, being impatient of light and witneſſes.

8. Uſe frequent and earneſt prayers to the King of Purities, the firſt of Virgins, the eternal God, who is of an eſſential purity, that he would be pleaſed to reprove and caſt out the unclean Spirit. For beſides the bleſſings

bleſſings of prayer by way of reward, it hath a natural vertue to reſtrain this vice: becauſe a prayer againſt it is an unwillingneſs to act it; and ſo long as we heartily pray againſt it, our deſires are ſecured, and then this Devil hath no power. This was Saint *Paul*'s other remedy: [*For this cauſe I beſought the Lord thrice.*] And there is much reaſon and much advantage in the uſe of this inſtrument; becauſe the main thing that in this affair is to be ſecured is a man's mind. He that goes about to cure luſt by *bodily exerciſes* alone (as S. *Paul*'s phraſe is) or mortifications, ſhall find them ſometimes inſtrumental to it, and incitations of ſudden deſires, but always inſufficient and of *little profit*: but he that hath a chaſt mind ſhall find his body apt enough to take laws; and let it doe its worſt, it cannot make a ſin, and in its greateſt violence can but produce a little natural uneaſineſs, not ſo much trouble as a ſevere faſting-day; or a hard nights lodging upon boards. If a man be hungry he muſt eat, and if he be thirſty he muſt drink in ſome convenient time, or elſe he dies: but if the body be rebellious, ſo the mind be chaſt, let it doe its worſt, if you reſolve perfectly not to ſatisfie it, you can receive no great evil by it. Therefore the proper cure is by applications to the ſpirit, and ſecurities of the mind, which can no ways ſo well be ſecured as by frequent and fervent prayers, and ſober reſolutions, and ſevere diſcourſes. Therefore,

Mens impudicam facere, non corpus ſolet.

9. Hither bring in ſuccour from conſideration of the *Divine Preſence*, and of his holy Angels, *meditation of Death*, and the paſſions of Chriſt upon the Croſs, *imitation of his Purities*, and of the Virgin *Mary* his unſpotted and holy Mother, and of ſuch eminent Saints who in their Generations were burning and ſhining lights, unmingled with ſuch uncleanneſſes which defile the ſoul, and who now follow the Lamb whitherſoever he goes.

10. Theſe remedies are of univerſal efficacy in all caſes extraordinary and violent; but in ordinary and common, the remedy which God hath provided, that is, *Honourable* * *marriage*, hath a natural efficacy, be-

* Danda eſt opera ut matrimonio devinciantur quod eſt tutiſſimum juventutis vinculum. *Plut.* de educ. lib.

ſides a vertue by divine bleſſing, to cure the inconveniencies which otherwiſe might afflict perſons temperate and ſober.

SECT. IV.

Of Humility.

HUmility is the great Ornament and Jewel of Chriſtian Religion, that whereby it is diſtinguiſhed from all the wiſedom of the world; it not having been taught by the wiſe men of the Gentiles, but firſt put into a diſcipline, and made part of a Religion, by our Lord *Jeſus* Chriſt, who propounded himſelf imitable by his Diſciples ſo ſignally in nothing as in the twin-ſiſters of Meekneſs and Humility. *Learn of me, for I am meek and humble, and ye ſhall find reſt unto your ſouls.*

For all the World, all that we are, and all that we have, our bodies and our ſouls, our actions and our ſufferings, our conditions at home, our accidents abroad, our many ſins and our ſeldom vertues, are as ſo many arguments to make our ſouls dwell low in the deep valleys of Humility.

Arguments againſt Pride by way of Conſideration.

1. *Our body* is weak and impure, ſending out more uncleanneſſes from its ſeveral ſinks than could be endured if they were not neceſſary and natural: and we are forced to paſs that through our mouths, which as ſoon as we ſee upon the ground, we loath like rottenneſs and vomiting.

2. *Our ſtrength* is inferiour to that of many Beaſts, and our infirmities ſo many that we are forced to dreſs and tend Horſes and Aſſes, that they may help our needs, and relieve our wants.

3. *Our beauty* is in colour inferiour to many flowers, and in proportion of parts it is no better than nothing; for even a Dog hath parts as well proportioned and fitted to his purpoſes, and the deſigns

ſigns of his nature, as we have: and when it is moſt florid and gay, three fits of an ague can change it into yellowneſs and leanneſs, and the hollowneſs and wrinkles of deformity.

4. *Our learning* is then beſt when it teaches moſt humility: but to be proud of learning is the greateſt ignorance in the world. For our learning is ſo long in getting, and ſo very imperfect, that the greateſt Clerk knows not the thouſandth part of what he is ignorant; and knows ſo uncertainly what he ſeems to know, and knows no otherwiſe than a Fool or a Child, even what is told him or what he gueſſes at, that except thoſe things which concern his duty, and which God hath revealed to him, which alſo every Woman knows as far as is neceſſary, the moſt learned man hath nothing to be proud of, unleſs this be a ſufficient argument to exalt him, that he uncertainly gueſſes at ſome more unneceſſary thing than many others, who yet know all that concerns them, and mind other things more neceſſary for the needs of life and Commonwealths.

5. *He that is proud of riches is a fool.* For if he be exalted above his Neighbours becauſe he hath more gold, how much inferiour is he to a gold Mine? how much is he to give place to a chain of Pearl, or a knot of Diamonds? for certainly that hath the greateſt excellence from whence he derives all his gallantry and preeminence over his Neighbours.

6. If a man be exalted by reaſon of any excellence in his ſoul, he may pleaſe to remember that all ſouls are equal; and their differing operations are becauſe their inſtrument is in better tune, their body is more healthfull or better tempered: which is no more praiſe to him, than it is that he was born in *Italy*.

7. *He that is proud of his birth* is proud of the bleſſings of others, not of himſelf: for if his Parents were more eminent in any circumſtance than their Neighbours, he is to thank God, and to rejoyce in them; but ſtill he may be a Fool, or unfortunate, or deformed; and when himſelf was born, it was indifferent to him whether his Father were a King or a Peaſant,

for he knew not any thing, nor choſe any thing: and moſt commonly it is true, that he that boaſts of his Anceſtours, who were the founders and raiſers of a Noble Family, doth confeſs that he hath in himſelf a leſs vertue and a leſs honour, and therefore that he is degenerated.

8. Whatſoever other difference there is between thee and thy Neighbour, if it be bad, it is thine own, but thou haſt no reaſon to boaſt of thy miſery and ſhame: if it be good, thou haſt received it from God, and then thou art more obliged to pay duty and tribute, uſe and principal to him: and it were a ſtrange folly for a man to be proud of being more in debt than another.

9. Remember what thou wert before thou wert begotten. Nothing. What wert thou in the firſt regions of thy dwelling, before thy birth? Uncleanneſs. What wert thou for many years after? Weakneſs. What in all thy life? A great ſinner. What in all thy excellencies? A mere debtor to God, to thy Parents, to the earth, to all the creatures. * But we may if we pleaſe uſe the method of the Platoniſts, who reduce all the cauſes and arguments for humility which we can take from our ſelves, to theſe ſeven heads. 1. The ſpirit of a man is light and troubleſome. 2. His body is brutiſh and ſickly. 3. He is conſtant in his folly and errour, and inconſtant in his manners and good purpoſes. 4. His labours are vain, intricate and endleſs. 5. His fortune is changeable, but ſeldom pleaſing, never perfect. 6. His wiſedom comes not till he be ready to die, that is, till he be paſt uſing it. 7. His death is certain, always ready at the door, but never far off. * Upon theſe or the like meditations if we dwell or frequently retire to them, we ſhall ſee nothing more *reaſonable* than to be *humble*, and nothing more *fooliſh* than to be *proud*.

Apuleius de Dæmon. Socratis.

Acts or Offices of Humility.

The grace of Humility is exerciſed by theſe following Rules.

1. Think

1. Think not thy ſelf better for any thing that happens to thee from without. For although thou mayſt by gifts beſtowed upon thee be better than another, as one horſe is better than another, that is of more uſe to others; yet, as thou art a man, thou haſt nothing to commend thee to thy ſelf but that onely by which thou art a man, that is, by what thou chuſeſt and refuſeſt.

2. Humility conſiſts not in railing againſt thy ſelf, or wearing mean cloaths, or going ſoftly and ſubmiſsly: but in hearty and real evil or mean opinion of thy ſelf. Believe thy ſelf an unworthy perſon heartily, as thou believeſt thy ſelf to be hungry, or poor, or ſick, when thou art ſo.

3. Whatſoever evil thou ſayſt of thy ſelf, be content that others ſhould think to be true: and if thou calleſt thy ſelf fool, be not angry if another ſay ſo of thee. For if thou thinkeſt ſo truly, all men in the world deſire other men to be of their opinion; and he is an hypocrite that accuſes himſelf before others, with an intent not to be believed. But he that calls himſelf intemperate, fooliſh, luſtfull, and is angry when his neighbours call him ſo, is both a falſe and a proud perſon.

4. Love to be concealed, and little eſteemed: be content to want praiſe, never being troubled when thou art ſlighted or undervalued; for thou canſt not undervalue thy ſelf, and if thou thinkeſt ſo meanly as there is reaſon, no contempt will ſeem unreaſonable, and therefore it will be very tolerable.

Ama neſciri & pro nihilo reputari, *Gerſon.*

5. Never be aſhamed of thy birth, or thy parents, or thy * trade, or thy preſent employment, for the meanneſs or poverty of any of them: and when there is an occaſion to ſpeak of them: ſuch an occaſion as would invite you to ſpeak of any thing that pleaſes you, omit it not; but ſpeak as readily and indifferently of thy meanneſs as of thy greatneſs. *Primiſlaus* the firſt King of *Bohemia* kept his country-ſhoes always by him, to remember from whence he was raiſed: And *Agathocles* by the furniture of his Table confeſſed, that from a Potter he was raiſed to be the King of *Sicily*.

Il villan nobilitado non cognoſce parentado.

* Chi del arte ſua ſe vergogna ſempre vive con vergogna.

6. Never ſpeak any thing directly tending to thy *praiſe*

or glory; that is, with a purpoſe to be commended, and for no other end. If other ends be mingled with thy honour, as if the glory of God, or charity, or neceſſity, or any thing of prudence be thy end, you are not tied to omit your diſcourſe or your deſign that you may avoid praiſe, but purſue your end, though praiſe come along in the company. Onely let not praiſe be the deſign.

7. When thou haſt ſaid or done any thing for which thou receiveſt praiſe or eſtimation, take it indifferently and return it to God; reflecting upon him as the Giver of the gift, or the Bleſſer of the action, or the Aid of the deſign: and give God thanks for making thee an inſtrument of his glory, or the benefit of others.

8. Secure a good name to thy ſelf by living vertuouſly and humbly: but let this good name be nurſed abroad: and never be brought home to look upon it: let others uſe it for their own advantage; let them ſpeak of it if they pleaſe; but do not thou at all uſe it, but as an inſtrument to doe God glory, and thy neighbour more advantage. Let thy face like *Moſes*'s ſhine to others, but make no looking-glaſſes for thy ſelf.

9. Take no content in praiſe when it is offered thee: but let thy rejoycing in God's gift be allayed with fear, leſt this good bring thee to evil. Uſe the praiſe as you uſe your pleaſure in eating and drinking: if it comes, make it doe drudgery, let it ſerve other ends, and miniſter to neceſſities, and to caution, leſt by pride you loſe your juſt praiſe which you have deſerved; or elſe by being praiſed unjuſtly, you receive ſhame into your ſelf with God and wiſe men.

Τί γὰρ ἡμῖν ὀφελίσκει καταπαίζειν ἑαυτοὺς ἐθέλοντας ἵνα μὴ ἐπαινῶνται ἀνεπιτηδείως θαυμάζωσι, καὶ ἐπαιρόμενοι ἀπροφασίστως ἐπαινῶσι; *Arrian. Epiſt.* c. 21. l. 1.

10. Uſe no ſtrategems and devices to get praiſe. Some uſe to enquire into the faults of their own actions or diſcourſes on purpoſe to hear that it was well done or ſpoken, and without fault: others bring the matter into talk, or thruſt themſelves into company, and intimate and give occaſion to be thought or ſpoke of. Theſe men make a bait to perſuade themſelves to ſwallow the hook, till by drinking the waters of vanity they ſwell and burſt.

14. Make no ſuppletories to thy ſelf, when thou art

art disgraced or slighted, by pleasing thy self with supposing thou didst deserve praise, though they understood thee not, or enviously detracted from thee: neither do thou get to thy self a private theatre and flatterers, in whose vain noises and phantastick praises thou mayst keep up thine own good opinion of thy self.

Alter alteri satis amplum theatrum sumus satis unus, satis nullus. *Sen.*

12. Entertain no fancies of vanity and private whispers of the Devil of pride: such as was that of *Nabuchodonozor*; *Is not this great Babylon which I have built for the honour of my name, and the might of my majesty, and the power of my kingdom?* Some phantastick spirits will walk alone, and dream waking of greatnesses, of palaces, of excellent orations, full theatres, loud applauses, sudden advancement, great fortunes, and so will spend an hour with imaginative pleasure; all their employment being nothing but fumes of pride, and secret indefinite desires and significations of what their heart wishes. In this although there is nothing of its own nature directly vitious, yet it is either an ill mother or an ill daughter, an ill sign or an ill effect, and therefore at no hand consisting with the safety and interest of Humility.

13. Suffer others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them, or lessen the report, or make an objection; and think not the advancement of thy brother is a lessening of thy worth. But this act is also to extend farther.

14. Be content that he should be employed, and thou laid by as unprofitable; his sentence approved, thine rejected; he be preferred, and thou fixed in a low employment.

15. Never compare thy self with others, unless it be to advance them and to depress thy self. To which purpose we must be sure in some sense or other to think our selves the worst in every company where we come: one is more learned than I am, another is more prudent, a third honourable, a fourth more chast, or he is more charitable, or less proud. For the humble man observes their good, and reflects onely upon his

own vileneſs; or conſiders the many evils of himſelf certainly known to himſelf, and the ill of others but by uncertain report: or he conſiders that the evils done by another are out of much infirmity or ignorance, but his own ſins are againſt a clearer light; and if the other had ſo great helps, he would have done more good and leſs evil: or he remembers that his old ſins before his converſion were greater in the nature of the thing, or in certain circumſtances, than the ſins of other men. (So S. *Paul* reckoned himſelf the chiefeſt of ſinners, becauſe formerly he had acted the chiefeſt ſin of perſecuting the Church of God.) But this rule is to be uſed with this Caution, That though it be good always to think meaneſt of our ſelves, yet it is not ever ſafe to *ſpeak* it, becauſe thoſe circumſtances and conſiderations which determine thy thoughts are not known to others as to thy ſelf; and it may concern others, that they hear thee give God thanks for the graces he hath given thee. But if thou preſerveſt thy thoughts and opinions of thy ſelf truly humble, you may with more ſafety give God thanks in publick for that good which cannot, or ought not to be concealed.

16. Be not always ready to excuſe every overſight, or indiſcretion, or ill action: but if thou beeſt guilty of it, confeſs it plainly; for vertue ſcorns a lie for its cover: but to hide a ſin with it, is like a cruſt of leproſie drawn upon an ulcer. If thou beeſt not guilty, (unleſs it be ſcandalous) be not overearneſt to remove it; but rather uſe it as an argument to chaſtiſe all greatneſs of fancy and opinion in thy ſelf; and accuſtom thy ſelf to bear reproof patiently and contentedly, and the harſh words of thy enemies, as knowing that the anger of an enemy is a better Monitor, and repreſents our faults or admoniſhes us of our duty with more heartineſs, than the kindneſs does or *pretious balms* of a friend.

17. Give God thanks for every weakneſs, deformity and imperfection, and accept it as a favour and grace of God, and an inſtrument to reſiſt pride and nurſe humility; ever remembring, that when God, by giving thee a crooked back, hath alſo made thy ſpirit

ſtoop

ſtoop or leſs vain, thou art more ready to enter the narrow gate of Heaven, than by being ſtreight, and ſtanding upright, and thinking highly. Thus the Apoſtles *rejoyced in their infirmities*, not moral, but natural and accidental, in their being beaten and whipt like ſlaves, in their nakedneſs and poverty.

18. Upbraid no man's weakneſs to him to diſcomfort him, neither report it to diſparage him, neither delight to remember it to leſſen him, or to ſet thy ſelf above him. Be ſure never to praiſe thy ſelf, or to diſpraiſe any man elſe, unleſs God's glory or ſome holy end do hallow it. And it was noted to the praiſe of *Cyrus*, that amongſt his equals in age he would never play at any ſport, or uſe any exerciſe in which he knew himſelf more excellent than they: but in ſuch in which he was unskilfull he would make his challenges, leſt he ſhould ſhame them by his victory, and that himſelf might learn ſomething of their skill, and doe them civilities.

Ama Pamico tuo con il diſetto ſuo. In colloquiis pueri inviſi aliis non ſient, ſi non omnino in diſputationibus victoriam ſemper obtinere laborent. Non tantum egregium eſt ſcire vincere, ſed etiam poſce vinci pulchrum eſt, ubi victoria eſt damnoſa. *Plut.* de educ. libr.

19. Beſides the foregoing parts and actions, humility teaches us to ſubmit our ſelves and all our faculties to God, *To believe all things, to doe all things, to ſuffer all things* which his will injoyns us: to be content in every eſtate or change, knowing we have deſerved worſe than the worſt we feel; and (as *Anytus* ſaid to *Alcibiades*) he hath taken but half, when he might have taken all: to adore his goodneſs, to fear his greatneſs, to worſhip his eternal and infinite excellencies, and to ſubmit our ſelves to all our ſuperiours in all things according to Godlineſs, and to be meek and gentle in our converſation towards others.

Nihil ita dignum eſt odio ut eorum mores qui compellantibus ſe difficiles præbent. *Plut.*

Now although according to the nature of every grace, this begins as a gift, and is increaſed like a habit, that is, beſt by its own acts; yet beſides the former acts and offices of humility, there are certain other exerciſes and conſiderations, which are good helps

helps and instruments for the procuring and increasing this grace, and the curing of pride.

Means and exercises of obtaining and increasing the grace of Humility.

1. Make confession of thy sins often to God; and consider what all that evil amounts to which you then charge upon your self. Look not upon them as scatter'd in the course of a long life: now, an intemperate anger, then too full a meal; now, idle talking, and another time, impatience: but unite them into one continued representation, and remember that he whose life seems fair by reason that his faults are scattered at large distances in the several parts of his life, yet if all his errours and follies were articled against him, the man would seem vitious and miserable: and possibly this exercise really applied upon thy spirit, may be usefull.

2. Remember that we usually disparage others upon slight grounds and little instances; and towards them one flie is enough to spoil a whole box of ointment: and if a man be highly commended, we think him sufficiently lessened, if we clap one sin or folly or infirmity into his account. Let us therefore be just to our selves, since we are so severe to others, and consider, that whatsoever good any one can think or say of us, we can tell him of hundreds of base and unworthy and foolish actions, any one of which were enough (we hope) to destroy another's reputation: Therefore let so many be sufficient to destroy our over-high thoughts of our selves.

Οὐχ ὅτι οἰκεῖον περὶ ὧν εἰωθὸς λέγειν ὅτι μαίνονται; τί οὖν ὑπὸ τῶν μαινομένων θέλεις θαυμάζεσθαι; *Arrian.*

3. When our Neighbour is cried up by publick fame and popular noises, that we may disparage and lessen him, we cry out that the People is a Herd of unlearned and ignorant persons, ill judges, loud trumpets, but which never give certain sound: let us use the same art to humble our selves, and never take delight and pleasure in publick report, and acclamations of assemblies, and please our selves with their

their judgment, of whom in other like cases we affirm that they are mad.

4. We change our opinion of others by their kindness or unkindness towards us. If he be my Patron and bounteous, he is wise, he is noble, his faults are but warts, his vertues are mountainous: but if he proves unkind or rejects our importunate suit; then he is ill-natured, covetous, and his free meal is called gluttony: that which before we called civility, is now very drunkenness, and all he speaks is flat and dull, and ignorant as a swine. This indeed is unjust towards others, but a good instrument, if we turn the edge of it upon our selves. We use our selves ill, abusing our selves with false principles, cheating our selves with lies and pretences, stealing the choice and election from our wills, placing voluntary ignorance in our understandings, denying the desires of the Spirit, setting up a faction against every noble and just desire; the least of which because we should resent up to reviling the injurious person, it is but reason we should at least not flatter our selves with fond and too kind opinions.

5. Every day call to mind some one of thy foulest sins, or the most shamefull of thy disgraces, or the indiscreetest of thy actions, or any thing that did then most trouble thee, and apply it to the present swelling of thy spirit and opinion, and it may help to allay it.

6. Pray often for this grace with all humility of gesture and passion of desire, and in thy devotion interpose many acts of humility by way of confession and address to God, and reflexion upon thy self.

7. Avoid great offices and employments, and the noises of worldly honour. For in those states many times so many ceremonies and circumstances will seem necessary, as will destroy the sobriety of thy thoughts. If the number of thy servants be fewer, and their observances less, and their reverences less solemn, possibly they will seem less than thy dignity: and if they be so much and so many, it is likely they will be too big for thy spirit. * And here be thou very carefull, lest thou

Fabis abstine, dixit *Pythagoras*. Olim enim Magistratus per suffragia fabis lata creabantur. *Plut.*

thou be abuſed by a pretence that thou wouldeſt uſe thy great dignity and opportunity of doing great good. For ſuppoſing it might be good for others, yet it is not good for thee: they may have encouragement in noble things from thee, and by the ſame inſtrument thou mayſt thy ſelf be tempted to pride and vanity. And certain it is, God is as much glorified by thy example of humility in a low or temperate condition, as by thy bounty in a great and dangerous.

8. Make no reflex acts upon thy own humility, nor upon any other grace with which God hath enriched thy ſoul. For ſince God oftentimes hides from his Saints and Servants the ſight of thoſe excellent things by which they ſhine to others, (though the dark ſide of the Lantern be toward themſelves) that he may ſecure the grace of humility; it is good that thou doe ſo thy ſelf: and if thou beholdeſt a grace of God in thee, remember to give him thanks for it, that thou mayſt not boaſt in that which is none of thy own: and conſider how thou haſt ſullied it, by handling it with dirty fingers, with thy own imperfections, and with mixture of unhandſome circumſtances. Spiritual pride is very dangerous, not onely by reaſon it ſpoils ſo many graces by which we drew nigh unto the Kingdom of God, but alſo becauſe it ſo frequently creeps upon the ſpirit of holy perſons. For it is no wonder for a beggar to call himſelf poor, or a Drunkard to confeſs that he is no ſober perſon: but for a holy perſon to be humble, for one whom all men eſteem a Saint, to fear leſt himſelf become a Devil, and to obſerve his own danger, and to diſcern his own infirmities, and make diſcovery of his bad adherencies, is as hard as for a Prince to ſubmit himſelf to be guided by Tutors, and make himſelf ſubject to diſcipline like the meaneſt of his ſervants.

9. Often meditate upon the effects of Pride on one ſide, and Humility on the other. Firſt, That Pride is like a Canker, and deſtroys the beauty of the faireſt flowers, the moſt excellent gifts and graces; but Humility crowns them all. Secondly, That Pride is a great

great hindrance to the perceiving the things of God; and Humility is an excellent preparative and inſtrument of ſpiritual wiſedom. Thirdly, That Pride hinders the acceptation of our prayers; but *Humility pierceth the clouds, and will not depart till the moſt High ſhall regard.* Fourthly, That Humility is but a ſpeaking Truth, and all Pride is a lie. Fifthly, That Humility is the moſt certain way to real honour, and Pride is ever affronted or deſpiſed. Sixthly, That Pride turned *Lucifer* into a Devil, and Humility exalted the Son of God above every Name, and placed him eternally at the right hand of his Father. Seventhly, That *God reſiſteth the proud*, profeſſing open defiance and hoſtility againſt ſuch perſons; but *giveth grace to the humble:* * Grace and pardon, * remedy and relief againſt miſery and oppreſſion, * content in all conditions, * tranquillity of ſpirit, * patience in afflictions, * love abroad, * peace at home, * and utter freedom from contention, and * the ſin of cenſuring others, * and the trouble of being cenſured themſelves. For the humble man will not *judge his brother* for *the mote in his eye*, being more troubled at *the beam in his own eye*; and is patient and glad to be reproved, becauſe himſelf hath caſt the firſt ſtone at himſelf, and therefore wonders not that others are of his mind.

Matt. 11.25.

Jam. 4. 6.

10. Remember that the bleſſed Saviour of the world hath done more to preſcribe, and tranſmit and ſecure this grace than any other; his whole life being a great continued example of humility, a vaſt deſcent from the glorious boſom of his Father to the womb of a poor maiden, to the form of a ſervant, to the miſeries of a ſinner, to a life of labour, to a ſtate of poverty, to a death of malefactours, to the grave of death, and the intolerable calamities which we deſerved: and it were a good deſign, and yet but reaſonable, that we ſhould be as humble in the midſt of our greateſt imperfections and baſeſt ſins, as Chriſt was in the midſt of his fulneſs of the Spirit, great wiſedom, perfect life, and moſt admirable vertues.

John 13. 13.

11. Drive away all flatterers from thy company, and

and at no hand endure them; for he that endures himself so to be abused by another, is not onely a fool for entertaining the mockery, but loves to have his own opinion of himself to be heightned and cherished.

12. Never change thy employment for the sudden coming of another to thee: But if modesty permits or discretion, appear to him that visits thee the same that thou wert to God and thy self in thy privacy. But if thou wert walking or sleeping, or in any other innocent employment or retirement, snatch not up a book to seem studious, nor fall on thy knees to seem devout, nor alter any thing to make him believe thee better employed than thou wert.

13. To the same purpose it is of great use that he who would preserve his humility, should chuse some spiritual person to whom he shall oblige himself to discover his very thoughts and fancies, every act of his and all his entercourse with others in which there may be danger; that by such an openness of spirit he may expose every blast of vain-glory; every idle thought, to be chastened and lessened by the rod of spiritual discipline: and he that shall find himself tied to confess every proud thought, every vanity of his spirit, will also perceive they must not dwell with him, nor find any kindness from him: and besides this, the nature of pride is so shamefull and unhandsome, that the very discovery of it is a huge mortification and means of suppressing it. A man would be ashamed to be told that he enquires after the faults of his last Oration or action on purpose to be commended: and therefore when the man shall tell his spiritual Guide the same shamefull story of himself, it is very likely he will be humbled, and heartily ashamed of it.

14. Let every man suppose what opinion he should have of one that should spend his time in playing with drum-sticks and cockle-shells, and that should wrangle all day long with a little boy for pins, or should study hard and labour to couzen a child of his gauds; and who would run into a river deep and dan-

dangerous with a great burthen upon his back, even then when he were told of the danger, and earneſtly importuned not to doe it? and let him but change the inſtances and the perſon, and he ſhall find that he hath the ſame reaſon to think as bad of himſelf, who purſues trifles with earneſtneſs, ſpending his time in vanity, and his *labour for that which profits not*; who knowing the laws of God, the rewards of vertue, the curſed conſequents of ſin, that it is an evil ſpirit that tempts him to it, a Devil, one that hates him, that longs extremely to ruine him, that it is his own deſtruction that he is then working, that the pleaſures of his ſin are baſe and brutiſh, unſatisfying in the enjoyment, ſoon over, ſhamefull in their ſtory, bitter in the memory, painfull in the effect here, and intolerable hereafter, and for ever: yet in deſpite of all this, he runs fooliſhly into his ſin and his ruine, merely becauſe he is a fool, and winks hard, and ruſhes violently like a horſe into the battel, or like a madman to his death. He that can think great and good things of ſuch a perſon, the next ſtep may court the rack for an inſtrument of pleaſure, and admire a ſwine for wiſedom, and go for counſel to the prodigal and trifling graſhopper.

After the uſe of theſe and ſuch like inſtruments and conſiderations, if you would try how your ſoul is grown, you ſhall know that humility, like the root of a goodly tree, is thruſt very far into the ground, by theſe goodly fruits which appear above ground.

Signs of Humility.

1. The humble man truſts not to his own diſcretion, but in matters of concernment relies rather upon the judgment of his friends, counſellers or ſpiritual guides. 2. He does not pertinaciouſly purſue the choice of his own will, but in all things lets God chuſe for him, and his Superiors in thoſe things which concern them. 3. He does not murmur againſt commands. 4. He is not inquiſitive into the reaſonableneſs of *indifferent and innocent* commands; but believes their command

Aſſai comanda chi ubbidiſce al ſaggio.

command to be reaſon enough in ſuch caſes to exact his obedience. 5. He lives according to a rule, and with compliance to publick cuſtoms, without any affectation or ſingularity. 6. He is meek and indifferent in all accidents and chances. 7. He patiently bears injuries. 8. He is always unſatisfied in his own conduct, reſolutions and counſels. 9. He is a great lover of good men, and a praiſer of wiſe men, and a cenſurer of no man. 10. He is modeſt in his ſpeech, and reſerved in his laughter. 11. He fears when he hears himſelf commended, leſt God make another judgment concerning his actions than men do. 12. He gives no pert or ſaucy anſwers when he is reproved, whether juſtly or unjuſtly. 13. He loves to ſit down in private, and if he may he refuſes the temptation of offices and new honours. 14. He is ingenuous, free and open in his actions and diſcourſes. 15. He mends his fault, and gives thanks when he is admoniſhed. 16. He is ready to doe good offices to the murtherers of his fame, to his ſlanderers, backbiters and detractors, as Chriſt waſhed the feet of *Judas*. 17. And is contented to be ſuſpected of indiſcretion, ſo before God he may be really innocent, and not offenſive to his neighbour, nor wanting to his juſt and prudent intereſt.

Verum humilem patientia oſtendit. S. *Hier.*

SECT. V.

Of Modeſty.

Modeſty is the appendage of Sobriety, and is to Chaſtity, to Temperance and to Humility as the fringes are to a garment. It is a grace of God that moderates the over-activeneſs and curioſity of the mind, and orders the paſſions of the body, and external actions, and is directly oppoſed to *Curioſity*, to *Boldneſs*, to *Undecency*. The practice of Modeſty conſiſts in theſe following Rules.

Acts and duties of Modeſty as it is oppoſed to Curioſity.

Εὐχημοσύνη.

1. Inquire not into the ſecrets of God, but be content to learn thy duty according to the quality of thy perſon or employment: that is plainly, if thou beeſt not concerned in the conduct of others; but if thou beeſt a Teacher, learn it ſo, as may beſt inable thee to diſcharge thy Office. God's Commandments were proclaimed to all the world, but God's Counſels are to himſelf and to his ſecret ones, when they are admitted within the veil. Eccluſ. 3. 21, 22, 23.

2. Inquire not into the things which are too hard for thee, but learn modeſtly to know thy infirmities and abilities; and raiſe not thy mind up to inquire into myſteries of State, or the ſecrets of Government, or difficulties Theological, if thy employment really be, or thy underſtanding be judged to be, of a lower rank. Qui ſcrutator eſt Majeſtatis opprimetur gloria. Prov. 25. Αὖτη ἀρχὴ τῆ φιλοσοφεῖν, ἀναθησεται τὸ ἰδίω ἡγεμονικῶ, πῶς ἔχει.

μὴ γὰρ τὸ γινῶσκειν ὅτι δεόντως, ἐκ ἔστι βελτίονι χρῆσθαι ἀυτῷ περὶ τὰ μέγιστα. *Arrian.* lib. 1. cap. 26.

Et plus ſapere interdum vulgus, quod quantum opus eſt ſapiat. *Lactant.*

3. Let us not inquire into the affairs of others that concern us not, but be buſied within our ſelves and our own ſpheres; ever remembring that to prie into the actions or intereſts of other men not under our charge may miniſter to pride, to tyranny, to uncharitableneſs, to trouble, but can never conſiſt with modeſty, unleſs where duty or the mere intentions of charity and relation do warrant it.

4. Never liſten at the doors or windows: for beſides that it contains in it danger and a ſnare, it is alſo an invading my neighbour's privacy, and a laying that open which he therefore incloſed that it might not be open. Never ask what he carries covered ſo curiouſly; for it is enough that it is covered curiouſly. Hither alſo is reducible, that we never open letters without publick authority, or reaſonably preſumed leave, or great neceſſity, or charity. Eccluſ. 7. 21. Ne occhi in lettera, ne mano in taſca, ne orecchi in ſecreti altrui.

Every man hath in his own life ſins enough, in his

own mind trouble enough, in his own fortune evils enough, and in performance of his offices failings more than enough to entertain his own inquiry: ſo that curioſity after the affairs of others cannot be without envy and an evil mind. What is it to me if my Neighbour's Grandfather were a *Syrian* or his Grandmother illegitimate, or that another is indebted five thouſand pounds, or whether his wife be expenſive? But commonly curious perſons or (as the Apoſtle's phraſe is) buſie-bodies are not ſolicitous or inquiſitive into the beauty and order of a well-governed family, or after the vertues of an excellent perſon; but if there be any thing for which men keep locks and bars and porters, things that bluſh to ſee the light, and either are ſhamefull in manners, or private in nature, theſe things are their care and their buſineſs. * But if great things will ſatisfie our inquiry, the courſe of the Sun and Moon, the ſpots in their faces, the Firmament of Heaven and the ſuppoſed Orbs, the ebbing and flowing of the Sea, are work enough for us: or if this be not, let him tell me whether the number of the Stars be even or odd, and when they began to be ſo; ſince ſome ages have diſcovered new Stars which the former knew not, but might have ſeen if they had been where now they are fixed. * If theſe be too troubleſome, ſearch lower, and tell me why this turf this year brings forth a Daiſie, and the next year a Plantane; why the Apple bears his ſeed in his heart, and Wheat bears it in his head: let him tell why a graft taking nouriſhment from a crab-ſtock ſhall have a fruit more noble than its nurſe and parent: let him ſay why the beſt of oil is at the top, the beſt of wine in the middle, and the beſt of hony at the bottom, otherwiſe than it is in ſome liquors that are thinner, and in ſome that are thicker. But theſe things are not ſuch as pleaſe buſie-bodies; they muſt feed upon Tragedies, and ſtories of misfortunes, and crimes: and yet tell them ancient ſtories of the raviſhment of chaſt maidens, or the debauchment of nations, or the extreme poverty of learned perſons, or the perſecutions of the old Saints, or the changes

of

of Government, and ſad accidents happening in Royal Families amongſt the *Arſacidæ*, the *Cæſars*, the *Ptolemies*, theſe were enough to ſcratch the itch of knowing ſad ſtories: but unleſs you tell them ſomething ſad and new, ſomething that is done within the bounds of their own knowledge or relation, it ſeems tedious and unſatisfying; which ſhews plainly it is an evil ſpirit: envy and idleneſs married together, and begot curioſity. Therefore *Plutarch* rarely well compares curious and inquiſitive ears to the execrable Gates of Cities, out of which onely Malefactours and Hangmen and Tragedies paſs, nothing that is chaſt or holy. * If a Phyſician ſhould goe from houſe to houſe unſent for, and inquire what woman hath a cancer in her bowels, or what man a fiſtula in his colick-gut, though he could pretend to cure it, he would be almoſt as unwelcome as the diſeaſe it ſelf: and therefore it is inhumane to inquire after crimes & diſaſters without pretence of amending them, but onely to diſcover them. We are not angry with Searchers and Publicans when they look onely on publick merchandiſe; but when they break open trunks, and pierce veſſels, and unrip packs, and open ſealed letters.

Curioſity is the direct incontinency of the ſpirit; and adultery it ſelf in its principle is many times nothing but a curious inquiſition after, and envying of another man's incloſed pleaſures: and there have been many who refuſed fairer objects that they might raviſh an incloſed woman from her retirement and ſingle poſſeſſour. But theſe inquiſitions are ſeldom without danger, never without baſeneſs; they are neither juſt, nor honeſt, nor delightfull, and very often uſeleſs to the curious inquirer. For men ſtand upon their guards againſt them, as they ſecure their meat againſt Harpyes and Cats, laying all their counſels and ſecrets out of their way; or as men clap their garments cloſe about them when the ſearching and ſaucy winds would diſcover their nakedneſs: as knowing that what men willingly hear, they do willingly ſpeak of. Knock therefore at the door before you enter upon your

neighbour's privacy; and remember that there is no difference between entring into his houſe, and looking into it.

Αἰσχύνη. *Acts of Modeſty as it is oppoſed to Boldneſs.*

1. Let us always bear about us ſuch impreſſions of reverence and fear of God as to tremble at his voice, to expreſs our apprehenſions of his greatneſs in all great accidents, in popular judgments, loud thunders, tempeſts, earthquakes; not onely for fear of being ſmitten our ſelves, or that we are concerned in the accident, but alſo that we may humble our ſelves before his Almightineſs, and expreſs that infinite diſtance between his infiniteneſs and our weakneſſes, at ſuch times eſpecially when he gives ſuch viſible arguments of it. He that is merry and airy at ſhore, when he ſees a ſad and a loud tempeſt on the ſea, or dances briskly when God thunders from heaven, regards not when God ſpeaks to all the world, but is poſſeſſed with a firm immodeſty.

2. Be reverent, modeſt and reſerved in the preſence of thy betters, giving to all according to their quality their titles of honour, keeping diſtance, ſpeaking little, anſwering pertinently, not interpoſing without leave or reaſon, not anſwering to a queſtion propounded to another; and ever preſent to thy ſuperiours the faireſt ſide of thy diſcourſe, of thy temper, of thy ceremony, as being aſhamed to ſerve excellent perſons with unhandſome entercourſe.

3. Never lie before a King, or a great perſon, nor ſtand in a lie when thou art accuſed, nor offer to juſtifie what is indeed a fault; but modeſtly be aſhamed of it, ask pardon, and make amends.

Quem Deus tegit verecundiæ pallio, hujus maculas hominibus non oſtendit. *Maimon.* Can. Eth.
Πρῶτον ἀγαθὸν ἀναμάρτητον, δεύτερον δ' αἰσχύνη. *Meliſſ.*

Obſtare primum eſt velle nec labi via;
Pudor eſt ſecundus nôſſe peccandi modum.
Senec. Hip.

A Chione ſaltem vel ab Helide diſce pudorem,
Abſcondunt ſpurcas hæc monumenta lupas.
Mart. l. 10. Epig. 35.

4. Never boaſt of thy ſin, but at leaſt lay a veil upon thy nakedneſs and ſhame, and put thy hand before thine eyes, that thou

thou mayſt have this beginning of repentance, to believe thy ſin to be thy ſhame. For he that bluſhes not at his crime, but adds ſhameleſneſs to his ſhame, hath no inſtrument left to reſtore him to the hopes of vertue.

5. Be not confident and affirmative in an uncertain matter, but report things modeſtly and temperately, according to the degree of that perſuaſion which is or ought to be begotten in thee by the efficacy of the authority or the reaſon inducing thee.

6. Pretend not to more knowledge than thou haſt, but be content to ſeem ignorant where thou art, leſt thou beeſt either brought to ſhame, or retireſt into ſhameleſneſs. Ecclus. 3.25.

Acts of Modeſty as it is oppoſed to Undecency.

Κοσμιότης, ἀπραξία, εὐσχημοσύνη.

1. In your prayers in Churches and places of Religion uſe reverent poſtures, great attention, grave ceremony, the loweſt geſtures of humility, remembring that we ſpeak to God, in our reverence to whom we cannot poſſibly exceed; but that the expreſſion of this reverence be according to law or cuſtome, and the example of the moſt prudent and pious perſons: that is, let it be the beſt in its kind to the beſt of eſſences.

2. In all publick meetings, private addreſſes, in diſcourſes, in journeys, uſe thoſe forms of ſalutation, reverence and decency, which the cuſtome preſcribes, and is uſual amongſt the moſt ſober perſons; giving honour to whom honour belongeth, taking place of none of thy betters, and in all caſes of queſtion concerning civil precedency giving it to any one that will take it, if it be onely thy own right that is in queſtion.

3. Obſerve the proportion of affections in all meetings and to all perſons: be not merry at a funeral, nor ſad upon a feſtival; but *rejoice with them that rejoice, and weep with them that weep.*

4. Abſtain from wanton and diſſolute laughter, petulant and uncomely jeſts, loud talking, jearing, and all ſuch actions which in civil account are called undecencies and incivilities.

5. Towards your Parents uſe all modeſty of duty and humble carriage; towards them and all your kindred be ſevere in the modeſties of chaſtity; ever fearing leſt the freedoms of natural kindneſs ſhould enlarge into any neighbourhood of unhandſomeneſs. For all inceſtuous mixtures, and all circumſtances and degrees towards it, are the higheſt violations of modeſty in the world: for therefore Inceſt is grown to be ſo high a crime, eſpecially in the laſt periods of the world, becauſe it breaks that reverence which the conſent of all nations and the ſeverity of humane laws hath injoyned towards our Parents and neareſt kindred, in imitation of that law which God gave to the Jews in proſecution of Modeſty in this inſtance.

Phil. 4. 8.

6. Be a curious obſerver of all thoſe things which are of good report, and are parts of publick honeſty. For publick fame, and the ſentence of prudent and publick perſons, is the meaſure of good and evil in things indifferent: and charity requires us to comply with thoſe fancies and affections which are agreeable to nature, or the analogy of vertue, or publick laws, to old cuſtoms. It is againſt Modeſty for a woman to marry a ſecond Husband as long as ſhe bears a burthen by the firſt, or to admit a ſecond love while her funeral tears are not wiped from her cheeks. It is againſt publick honeſty to doe ſome lawfull actions of privacy in publick theatres, and therefore in ſuch caſes retirement is a duty of modeſty.

Et meretrix abigit teſtem velóque ſeráque: raráque ſi memini, fornice rima patet. *Mart.*

7. Be grave, decent and modeſt in thy clothing and ornament: never let it be above thy condition, nor always equal to it, never light or amorous, diſcovering a nakedneſs through a thin veil, which thou pretendeſt to hide, never to lay a ſnare for a ſoul; but remember what becomes a Chriſtian, profeſſing holineſs, chaſtity, and the diſcipline of the holy *Jeſus*: and the firſt effect of this let your ſervants feel by your gentleneſs and aptneſs to be pleaſed with their uſual diligence, and ordinary conduct. For the man

Tuta ſit ornatrix: odi quæ ſauciat ora
Unguibus, & raptâ brachia figit acu.
Devovet, & tangit Dominæ caput illa, ſimúlq; florat ad inviſas ſanguinolenta comas. *Ovid.*

man or woman that is dreſſed with anger and impatience wears pride under their robes, and immodeſty above.

8. Hither alſo is to be reduced ſingular and affected walking, proud, nice and ridiculous geſtures of body, painting and laſcivious dreſſings: all which together God reproves by the Prophet, *The Lord ſaith, Becauſe the daughters of Sion are haughty, and walk with ſtretched-forth necks and wanton eyes, walking and mincing as they go, and make a tinkling with their feet, Therefore the Lord will ſmite her with a ſcab of the crown of the head, and will take away the bravery of their tinkling ornaments.* And this duty of modeſty in this inſtance is expreſly injoyned to all Chriſtian women by S. *Paul, That women adorn themſelves in modeſt apparel with ſhamefac'dneſs and ſobriety, not with broidered hair, or gold, or pearl, or coſtly array, but (which becometh women profeſſing godlineſs) with good works.* Iſa. 3. 16, 17, 18. 1 Tim. 2. 9.

9. As thoſe meats are to be avoided which tempt our ſtomachs beyond our hunger; ſo alſo ſhould prudent perſons decline all ſuch ſpectacles, relations, theatres, loud noiſes and out-cries which concern us not, and are beſides our natural or moral intereſt. Our ſenſes ſhould not like petulant and wanton Girls wander into Markets and Theatres without juſt employment; but when they are ſent abroad by Reaſon, return quickly with their errand, and remain modeſtly at home under their guide, till they be ſent again.

Oedipum curioſitas in extremas conjecit calamitates, *Flut.*

10. Let all perſons be curious in obſerving Modeſty towards themſelves in the handſome treating their own body, and ſuch as are in their power, whether living or dead. Againſt this rule they offend who expoſe to others their own, or pry into others nakedneſs beyond the limits of neceſſity, or where a leave is not made holy by a permiſſion from God. It is alſo ſaid that God was pleaſed to work a miracle about the body of *Epiphanius*, to reprove the immodeſt curioſity of an unconcerned perſon, who pried too near when charitable people were compoſing it to the grave. In all theſe caſes and particulars, although they ſeem little, yet our duty and concern-

ment is not little. Concerning which I uſe the words of the Son of *Sirach*, *He that deſpiſeth little things ſhall periſh by little and little.*

SECT. VI.

Of Contentedneſs in all eſtates and accidents.

VErtues and Diſcourſes are like Friends neceſſary in all Fortunes; but thoſe are the beſt which are Friends in our ſadneſſes, and ſupport us in our ſorrows and ſad accidents: and in this ſenſe no man that is vertuous can be friendleſs; nor hath any man reaſon to complain of the Divine Providence, or accuſe the publick diſorder of things, or his own infelicity, ſince God hath appointed one remedy for all the evils in the World, and that is a contented ſpirit: For this alone makes a man paſs through fire, and not be ſcorched; through ſeas, and not be drowned; through hunger and nakedneſs, and want nothing. For ſince all the evil in the world conſiſts in the diſagreeing between the object and the appetite, as when a man hath what he deſires not, or deſires what he hath not, or deſires amiſs; he that compoſes his ſpirit to the preſent accident hath variety of inſtances for his vertue, but none to trouble him, becauſe his deſires enlarge not beyond his preſent fortune: and a wiſe man is placed in the variety of chances, like the Nave or Centre of a Wheel in the midſt of all the circumvolutions and changes of poſture, without violence or change, ſave that it turns gently in compliance with its changed parts, and is indifferent which part is up and which is down; for there is ſome vertue or other to be exerciſed whatever happens, either patience or thankſgiving, love or fear, moderation or humility, charity or contentedneſs, and they are every one of them equal in order to his great end and immortal felicity: and beauty is not made by white or red, by black eyes and a round face, by a ſtreight body and a ſmooth skin; but by a proportion to the fancy. No rules can make amability, our minds and apprehenſions make that; and ſo is our felicity: and we may be reconciled to

poverty

poverty and a low fortune, if we ſuffer contentedneſs and the grace of God to make the proportion. For no man is poor that doth not think himſelf ſo: But if in a full fortune with impatience he deſires more, he proclaims his wants and his beggarly condition. But becauſe this grace of Contentedneſs was the ſum of all the old moral Philoſophy, and a great duty in Chriſtianity, and of moſt univerſal uſe in the whole courſe of our lives, and the onely inſtrument to eaſe the burthens of the World and the enmities of ſad chances, it will not be amiſs to preſs it by the proper arguments by which God hath bound it upon our ſpirits, it being faſtened by Reaſon and Religion, by duty and intereſt, by neceſſity and conveniency, by example, and by the propoſition of excellent rewards, no leſs than peace and felicity.

Non facta tibi eſt, ſi diſſimules, injuria.

1. Contentedneſs in all eſtates is a duty of Religion; it is the great reaſonableneſs of complying with the Divine Providence which governs all the World, and hath ſo ordered us in the adminiſtration of his great Family. He were a ſtrange fool that ſhould be angry becauſe Dogs and Sheep need no ſhoes, and yet himſelf is full of care to get ſome. God hath ſupplied thoſe needs to them by natural proviſions, and to thee by an artificial: for he hath given thee reaſon to learn a trade, or ſome means to make or buy them, ſo that it onely differs in the manner of our proviſion: and which had you rather want Shoes or Reaſon? And my Patron that hath given me a Farm is freer to me than if he gives a loaf ready baked. But however all theſe gifts come from him, and therefore it is fit he ſhould diſpenſe them as he pleaſes; and if we murmur here, we may at the next melancholy be troubled that God did not make us to be Angels or Stars. For if that which we are or have do not content us, we may be troubled for every thing in the world, which is beſides our being or our poſſeſſions.

God is the Maſter of the Scenes, we muſt not chuſe which part we ſhall act; it concerns us onely to be carefull that we doe it well, always ſaying, *If this pleaſe God, let it be as it is*: and we who pray that God's will

Εἰ τῶν τοῦ Θεοῦ φίλον, τῶν γινέσθω.

will may be done in Earth as it is in Heaven, muſt remember that the Angels doe whatſoever is commanded them, and go whereever they are ſent, and refuſe no circumſtances; and if their employment be croſſed by a higher degree, they ſit down in peace, and rejoyce in the event: and when the Angel of *Judea* could not prevail in behalf of the people committed to his charge, becauſe the Angel of *Perſia* oppoſed it, he onely told the ſtory at the command of God, and was as content, and worſhipped with as great an ecſtaſie in his proportion, as the prevailing Spirit. Doe thou ſo likewiſe: keep the ſtation where God hath placed you, and you ſhall never long for things without, but ſit at home feaſting upon the Divine Providence and thy own Reaſon, by which we are taught that it is neceſſary and reaſonable to ſubmit to God.

Dan. 10. 13.

For, is not all the world God's family? Are not we his creatures? Are we not as clay in the hand of the Potter? Do we not live upon his meat, and move by his ſtrength, and doe our work by his light? Are we any thing but what we are from him? And ſhall there be a mutiny among the flocks and herds, becauſe their Lord or their Shepherd chuſes their paſtures, and ſuffers them not to wander into Deſarts and unknown ways? If we chuſe, we doe it ſo fooliſhly that we cannot like it long, and moſt commonly not at all: but God, who can doe what he pleaſe, is wiſe to chuſe ſafely for us, affectionate to comply with our needs, and powerfull to execute all his wiſe decrees. Here therefore is the wiſedom of the contented man, to let God chuſe for him: for when we have given up our wills to him, and ſtand in that ſtation of the battel where our great General hath placed us, our ſpirits muſt needs reſt, while our conditions have for their ſecurity the power, the wiſedom and the charity of God.

2. Contentedneſs in all accidents brings great peace of ſpirit, and is the great and onely inſtrument of temporal felicity. It removes the ſting from the accident, and makes a man not to depend upon chance and the uncertain diſpoſitions of men for his well-being, but onely

onely on God and his own Spirit. We our ſelves make our fortunes good or bad, and when God lets looſe a Tyrant upon us, or a ſickneſs, or ſcorn, or a leſſened fortune, if we fear to die, or know not to be patient, or are proud, or covetous, then the calamity ſits heavy on us. But if we know how to manage a noble principle, and fear not Death ſo much as a diſhoneſt Action, and think Impatience a worſe evil than a Fever, and Pride to be the biggeſt diſgrace, and Poverty to be infinitely deſirable before the torments of Covetouſneſs; then we who now think vice to be ſo eaſie, and make it ſo familiar, and think the cure ſo impoſſible, ſhall quickly be of another mind, and reckon theſe accidents amongſt things eligible.

Ὁ θεὸς οὗ θέλει, ἢ φοβεῖ, ἢ ποιεῖ, ἢ παράγει διὰ τί; ἵνα σεαυτῷ λείπῃ. Arrian. Ep.

But no man can be happy that hath great hopes and great fears of things without, and events depending upon other men, or upon the chances of Fortune. The rewards of vertue are certain, and our proviſions for our natural ſupport are certain, or if we want meat till we die, then we die of that diſeaſe, and there are many worſe than to die with an atrophy or Conſumption, or unapt and courſer nouriſhment. But he that ſuffers a tranſporting paſſion concerning things within the power of others, is free from ſorrow and amazement no longer than his enemy ſhall give him leave; and it is ten to one but he ſhall be ſmitten then and there where it ſhall moſt trouble him; for ſo the Adder teaches us where to ſtrike, by her curious and fearfull defending of her head. The old *Stoicks* when you told them of a ſad ſtory, would ſtill anſwer Τί μοὶ τοῦτο; *What is that to me?* Yes, for the Tyrant hath ſentenced you alſo to priſon. Well, what is that? He will put a chain upon my leg, but he cannot bind my ſoul. No: but he will kill you. Then I'll die. If preſently, let me go, that I may preſently be freer than himſelf: but if not till anon or to morrow, I will dine firſt, or ſleep, or doe what reaſon and nature calls for, as at other times. This in Gentile Philoſophy is the ſame with the diſcourſe of S. *Paul*, *I have learned in whatſoever ſtate I am therewith to be content.*

Phil. 4. 11, 12. 1 Tim. 6. 6. Heb. 13. 5.

I know

Chi bene mal non puo ſuffrir, a grand honor non puo venir.

I know both how to be abaſed, and I know how to abound: every-where and in all things I am inſtructed, both how to be full and to be hungry, both to abound and ſuffer need.

We are in the world like men playing at Tables, the chance is not in our power, but to play it is; and when it is fallen we muſt manage it as we can; and let nothing trouble us, but when we doe a baſe action, or ſpeak like a fool, or think wickedly: Theſe things God hath put into our powers; but concerning thoſe things which are wholly in the choice of another, they cannot fall under our deliberation, and therefore neither are they fit for our paſſions. My fear may make me miſerable, but it cannot prevent what another hath in his power and purpoſe: and proſperities can onely be enjoyed by them who fear not at all to loſe them, ſince the amazement and paſſion concerning the future takes off all the pleaſure of the preſent poſſeſſion. Therefore if thou haſt loſt thy land, do not alſo loſe thy conſtancy: and if thou muſt die a little ſooner, yet do not die impatiently. For no chance is evil to him that is content, and *to a man nothing miſerable, unleſs it be unreaſonable.* No man can make another man to be his ſlave, unleſs he hath firſt enſlaved himſelf to life and death, to pleaſure or pain, to hope or fear: command theſe paſſions, and you are freer than the *Parthian* Kings.

πᾶν τὸ ἀλογον φοβερὸν.

Inſtruments or Exerciſes to procure Contentedneſs.

Upon the ſtrength of theſe premiſſes we may reduce this vertue to practice by its proper inſtruments firſt, and then by ſome more ſpecial conſiderations or arguments of content.

1. When any thing happens to our diſpleaſure, let us endeavour to take off its trouble by turning it into ſpiritual or artificial advantage, and handle it on that ſide in which it may be uſefull to the deſigns of Reaſon. For there is nothing but hath a double handle, or at leaſt we have two hands to apprehend it.

When

When an enemy reproaches us, let us look on him as an impartial relatour of our faults, for he will tell thee truer than thy fondeſt friend will; and thou mayſt call them pretious balms though they break thy head, and forgive his anger while thou makeſt uſe of the plainneſs of his declamation, *The Ox when he is weary treads ſureſt:* and if there be nothing elſe in the diſgrace but that it makes us to walk warily, and tread ſure for fear of our enemies, that is better than to be flattered into pride and careleſneſs. This is the charity of Chriſtian Philoſophy, which expounds the ſenſe of the Divine Providence fairly, and reconciles us to it by a charitable conſtruction: and we may as well refuſe all phyſick, if we conſider it onely as unpleaſant in the taſte; and we may find fault with the rich valleys of *Thaſus*, becauſe they are circled by ſharp mountains: but ſo alſo we may be in charity with every unpleaſant accident, becauſe though it taſte bitter, it is intended for health and medicine.

If therefore thou falleſt from thy employment in publick, take ſanctuary in an honeſt retirement, being indifferent to thy gain abroad, or thy ſafety at home. If thou art out of favour with thy Prince, ſecure the favour of the *King of Kings*, and then there is no harm come to thee. And when *Zeno Citienſis* loſt all his goods in a ſtorm, he retired to the ſtudies of Philoſophy, to his ſhort cloak, and a ſevere life, and gave thanks to fortune for his proſperous miſchance. When the North-wind blows hard and it rains ſadly, none but fools ſit down in it and cry, wiſe people defend themſelves againſt it with a warm garment or a good fire and a dry roof: When a ſtorm of a ſad miſchance beats upon our ſpirits, turn it into ſome advantage by obſerving where it can ſerve another end, either of religion or prudence, or more ſafety or leſs envy: it will turn into ſomething that is good, if we liſt to make it ſo; at leaſt it may make us weary of the world's vanity, and take off our confidence from uncertain riches; and make our ſpirits to dwell in thoſe regions where content dwells eſſentially. If it does

any

any good to our ſouls, it hath made more than ſufficient recompence for all the temporal affliction. He that threw a ſtone at a dog, and hit his cruel ſtep-mother, ſaid, that although he intended it otherwiſe, yet the ſtone was not quite loſt: and if we fail in the firſt deſign, if we bring it home to another equally to content us, or more to profit us, then we have put our conditions paſt the power of chance; and this was called in the old Greek Comedy, *a being revenged on Fortune by becoming Philoſophers*, and turning the chance into Reaſon or Religion: for ſo a wiſe man ſhall overrule his ſtars, and have a greater influence upon his own content than all the conſtellations and planets of the firmament.

2. Never compare thy condition with thoſe above thee; but to ſecure thy content, look upon thoſe thouſands with whom thou wouldeſt not for any intereſt change thy fortune and condition. A ſouldier muſt not think himſelf unproſperous, if he be not ſucceſsfull as the Son of *Philip*, or cannot graſp a fortune as big as the *Roman* Empire. Be content that thou art not leſſened as was *Pyrrhus*; or if thou beeſt, that thou art not routed like *Craſſus*: and when that comes to thee, it is a great proſperity that thou art not cag'd and made a ſpectacle like *Bajazet*, or thy eyes were not pull'd out like *Zedekiah*'s, or that thou wert not flay'd alive like *Valentinian*. If thou admireſt the greatneſs of *Xerxes*, look alſo on thoſe that digged the mountain *Athos*, or whoſe ears and noſes were cut off, becauſe the *Helleſpont* carried away the bridge. It is a fine thing (thou thinkeſt) to be carried on mens ſhoulders: but give God thanks that thou art not forced to carry a rich fool upon thy ſhoulders, as thoſe poor men doe whom thou beholdeſt. There are but a few Kings in mankind, but many thouſands who are very miſerable, if compared to thee. However, it is a huge folly rather to grieve for the good of others, than to rejoyce for that good which God hath given us of our own.

And yet there is no wiſe or good man that would change perſons or conditions intirely with any man in the world. It may be he would have one man's wealth added

added to himſelf, or the power of a ſecond, or the learning of a third; but ſtill he would receive theſe into his own perſon, becauſe he loves that beſt, and therefore eſteems it beſt, and therefore over-values all that which he is, before all that which any other man in the world can be. Would any man be *Dives* to have his Wealth, or *Judas* for his Office, or *Saul* for his Kingdom, or *Abſalom* for his Bounty, or *Achitophel* for his Policy? It is likely he would wiſh all theſe, and yet he would be the ſame perſon ſtill. For every man hath deſires of his own, and objects juſt fitted to them, without which he cannot be, unleſs he were not himſelf. And let every man that loves himſelf ſo well as to love himſelf before all the world, conſider if he have not ſomething for which in the whole he values himſelf far more than he can value any man elſe. There is therefore no reaſon to take the fineſt feathers from all the winged nation to deck that Bird that thinks already ſhe is more valuable than any the inhabitants of the air. Either change all or none. Ceaſe to love your ſelf beſt, or be content with that portion of being and bleſſing for which you love your ſelf ſo well.

3. It conduces much to our content, if we paſs by thoſe things which happen to our trouble, and conſider that which is pleaſing and proſperous, that by the repreſentation of the better, the worſe may be blotted out: and at the worſt you have enough to keep you alive, and to keep up and to improve your hopes of Heaven. If I be overthrown in my ſuit at law, yet my houſe is left me ſtill and my land; or I have a vertuous wife, or hopefull children, or kind friends, or good hopes. If I have loſt one child, it may be I have two or three ſtill left me. Or elſe reckon the bleſſings which already you have received, and therefore be pleaſed in the change and variety of affairs to receive *evil from the hand of God as well as good. Antipater* of *Tarſus* uſed this art to ſupport his ſorrows on his Death-bed, and reckoned the good things of his paſt life, not forgetting to recount it as a bleſſing,

an argument that God took care of him, that he had a prosperous journey from *Cilicia* to *Athens*. *Or else please thy self with hopes of the future:* for we were born with this sadness upon us; and it was a change that brought us into it, and a change may bring us out again. *Harvest will come, and then every Farmer is rich, at least for a month or two.* It may be thou art entred into the cloud which will bring a gentle showre to refresh thy sorrows.

La speranza è il pan de poveri.
Non si male nunc, & olim sic erit.

Ἀεὶ γεωργὸς εἰς νέωτα πλούσιος.

Now suppose thy self in as great sadness as ever did load thy spirit, wouldst thou not bear it cheerfully and nobly, if thou wert sure that within a certain space some strange excellent fortune would relieve thee, and enrich thee, and recompense thee so as to overflow all thy hopes and thy desires and capacities? Now then, when a sadness lies heavy upon thee, remember that thou art a Christian designed to the inheritance of *Jesus*: and what dost thou think concerning thy great fortune, thy lot and portion of eternity? Dost thou think thou shalt be saved or damned? Indeed if thou thinkest thou shalt perish, I cannot blame thee to be sad, sad till thy heart-strings crack: but then why art thou troubled at the loss of thy money? What should a damned man doe with money, which in so great a sadness it is impossible for him to enjoy? Did ever any man upon the rack afflict himself because he had received a cross answer from his mistress? or call for the particulars of a purchase upon the gallows? If thou dost really believe thou shalt be damned, I do not say it will cure the sadness of thy poverty, but it will swallow it up. * But if thou believest thou shalt be saved, consider, how great is that joy, how infinite is that change, how unspeakable is the glory, how excellent is the recompence for all the sufferings in the world, if they were all laden upon the spirit? So that let thy condition be what it will, if thou considerest thy own present condition, and comparest it to thy future possibility, thou canst not feel the present smart of a cross

a croſs fortune to any great degree, either becauſe thou haſt a far bigger ſorrow, or a far bigger joy: Here thou art but a ſtranger travelling to thy Country, where the glories of a Kingdom are prepared for thee; it is therefore a huge folly to be much afflicted, becauſe thou haſt a leſs convenient Inn to lodge in by the way.

But theſe arts of *looking backwards and forwards* are more than enough to ſupport the ſpirit of a Chriſtian: there is no man but hath bleſſings enough in preſent poſſeſſion to outweigh the evils of a great affliction. Tell the joynts of thy body, and do not accuſe the univerſal providence for a lame leg, or the want of a finger, when all the reſt is perfect, and you have a noble ſoul, a particle of Divinity, the image of God himſelf: and by the want of a finger you may the better know how to eſtimate the remaining parts, and to account for every degree of the ſurviving bleſſings. *Ariſtippus*, in a great ſuit at law, loſt a Farm, and, to a Gentleman, who in civility pitied and deplored his loſs, He anſwered, I have two Farms left ſtill, and that is more than I have loſt, and more than you have by one. If you miſs an office for which you ſtood Candidate, then beſides that you are quit of the cares and the envy of it, you ſtill have all thoſe excellencies which rendred you capable to receive it, and they are better than the beſt Office in the Commonwealth. If your eſtate be leſſened, you need the leſs to care who governs the Province, whether he be rude or gentle. I am croſſed in my journey, and yet I ſcaped robers; and I conſider, that if I had been ſet upon by Villains, I would have redeemed that evil by this which I now ſuffer, and have counted it a deliverance: or if I did fall into the hands of thieves, yet they did not ſteal my land. Or I am fallen into the hands of Publicans and Sequeſtratours, and they have taken all from me: what now? let me look about me. They have left me the Sun and Moon, Fire and Water, a loving Wife, and many friends to pity me, and ſome to relieve me, and I can ſtill diſcourſe; and unleſs I liſt they have not

taken away my merry countenance, and my chearfull ſpirit, and a good conſcience: they ſtill have left me the providence of God, and all the promiſes of the Goſpel, and my Religion, and my hopes of Heaven, and my charity to them too: and ſtill I ſleep and digeſt, I eat and drink, I reade and meditate, I can walk in my neighbour's pleaſant fields, and ſee the varieties of natural beauties, and delight in all that in which God delights, that is, in vertue and wiſedom, in the whole creation, and in God himſelf. And he that hath ſo many cauſes of joy, and ſo great, is very much in love with ſorrow and peevishneſs, who loſes all theſe pleaſures, and chuſes to ſit down upon his little handfull of thorns. Such a perſon were fit to bear *Nero* company in his funeral ſorrow for the loſs of one of *Poppea*'s hairs, or help to mourn for *Lesbia*'s ſparrow: and becauſe he loves it, he deſerves to ſtarve in the midſt of plenty, and to want comfort while he is encircled with bleſſings.

4. Enjoy the preſent whatſoever it be, and be not ſolicitous for the future: for if you take your foot from the preſent ſtanding, and thruſt it forward toward to morrow's event, you are in a reſtleſs condition: it is like refuſing to quench your preſent thirſt by fearing you ſhall want drink the next day. If it be well to day, it is madneſs to make the preſent miſerable, by fearing it may be ill to morrow; when your belly is full of to day's dinner, to fear you ſhall want the next day's ſupper: for it may be you ſhall not, and then to what purpoſe was this day's affliction? But if to morrow you ſhall want, your ſorrow will come time enough, though you do not haſten it: let your trouble tarry till its own day comes. But if it chance to be ill to day, do not increaſe it by the care of to morrow. Enjoy the bleſſings of this day, if God ſends them, and the evils of it bear patiently and ſweetly: for

Quid ſit futurum cras fuge quærere, & Quem fors dierum cunque dabit lucro Appone. *Hor.* l. 1. Od. 9.

Prudens futuri temporis exitum Caliginoſâ nocte premit Deus, Ridéque ſi mortalis ultra Fas trepidet: quod adeſt memento Componere æquus. *Hor.* l. 3. Od. 29.

Τὸ γὰρ σήμερον μόλις μοι, Τὸ δ' αὔριον τίς οἶδεν;

for this day is onely ours, we are dead to yeſterday, and we are not yet born to the morrow. He therefore that enjoys the preſent, if it be good, enjoys as much as is poſſible: and if onely that days trouble leans upon him, it is ſingular and finite. *Sufficient to the day* (ſaid Chriſt) *is the evil thereof. Sufficient*, but *not intolerable.* But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreaſonable. To reprove this inſtrument of diſcontent, the Ancients feigned, that in Hell ſtood a man twiſting a rope of Hay, and ſtill he twiſted on, ſuffering an Aſs to eat up all that was finiſhed: ſo miſerable is he who thruſts his paſſions forwards towards future events, and ſuffers all that he may enjoy to be loſt and devoured by folly and inconſideration, thinking nothing fit to be enjoyed but that which is not, or cannot be had. Juſt ſo, many young perſons are loth to die, and therefore deſire to live to old age, and when they are come thither, are troubled that they are come to that ſtate of life, to which, before they were come, they were hugely afraid they ſhould never come.

5. Let us prepare our minds againſt changes, always expecting them, that we be not ſurprized when they come: For nothing is ſo great an enemy to tranquillity and a contented ſpirit, as the amazement and confuſions of unreadineſs and inconſideration: and when our fortunes are violently changed, our ſpirits are unchanged, if they always ſtood in the Suburbs and expectation of ſorrows. *O Death, how bitter art thou to a man that is at reſt in his poſſeſſions!* And to the rich man who had promiſed to himſelf eaſe and fulneſs for many years, it was a ſad arreſt, that his ſoul was ſurpriſed the firſt night: but the Apoſtles, who every day knockt at the gate of death, and looked upon it continually, went to their martyrdom in peace and evenneſs.

6. Let us often frame to our ſelves, and repreſent to our conſiderations the images of thoſe bleſſings we have, juſt as we uſually underſtand them when we

want them. Conſider how deſirable health is to a ſick man, or liberty to a Priſoner; and if but a fit of the tooth-ach ſeiſes us with violence, all thoſe troubles which in our health afflicted us, disband inſtantly, and ſeem inconſiderable. He that in his health is troubled that he is in debt, and ſpends ſleepleſs nights, and refuſes meat becauſe of his infelicity, let him fall into a fit of the Stone or a high Fever, he deſpiſes the arreſt of all his firſt troubles, and is as a man unconcerned. Remember then that God hath given thee a bleſſing, the want of which is infinitely more trouble than thy preſent debt or poverty or loſs; and therefore is now more to be valued in the poſſeſſion, and ought to outweigh thy trouble. The very privative bleſſings, the bleſſings of immunity, ſafeguard, liberty and integrity which we commonly enjoy, deſerve the thankſgiving of a whole life. If God ſhould ſend a Cancer upon thy face, or a Wolf into thy ſide, if he ſhould ſpread a cruſt of Leproſie upon thy skin, what wouldeſt thou give to be but as now thou art? Wouldeſt thou not on that condition be as poor as I am, or as the meaneſt of thy brethren? Would you not chuſe your preſent loſs or affliction as a thing extremely eligible, and a redemption to thee, if thou mighteſt exchange the other for this? Thou art quit from a thouſand calamities, every one of which, if it were upon thee, would make thee inſenſible of thy preſent ſorrow: and therefore let thy joy (which ſhould be as great for thy freedom from them, as is thy ſadneſs when thou feeleſt any of them) doe the ſame cure upon thy diſcontent. For if we be not extremely fooliſh or vain, thankleſs or ſenſeleſs, a great joy is more apt to cure ſorrow and diſcontent than a great trouble is. I have known an affectionate Wife, when ſhe had been in fear of parting with her beloved Husband, heartily deſire of God his life or ſociety upon any conditions that were not ſinfull; and chuſe to beg with him, rather than to feaſt without him: and the ſame perſon hath upon that conſideration born poverty nobly, when God hath heard her prayer in the other matter. What wiſe man

in

in the world is there who does not prefer a ſmall fortune with peace, before a great one with contention, and war and violence? and then he is no longer wiſe, if he alters his opinion when he hath his wiſh.

7. If you will ſecure a contented ſpirit, you muſt meaſure your deſires by your fortune and condition, not your fortunes by your deſires: that is, be governed by your needs, not by your fancy; by Nature, not by evil cuſtoms and ambitious principles. He that would ſhoot an arrow out of a Plow, or hunt a Hare with an Elephant, is not unfortunate for miſſing the mark or prey; but he is fooliſh for chuſing ſuch unapt inſtruments: and ſo is he that runs after his content with appetites not ſpringing from natural needs, but from artificial, phantaſtical and violent neceſſities. Theſe are not to be ſatisfied; or if they were, a man hath choſen an evil inſtrument towards his content: Nature did not intend reſt to a man by filling of ſuch deſires. Is that Beaſt better that hath two or three mountains to graze on, than a little Bee that feeds on Dew or Manna, and lives upon what falls every morning from the Store-houſes of heaven, *Clouds* and *Providence*? Can a man quench his thirſt better out of a River than a full Urn; or drink better from the Fountain when it is finely paved with Marble, than when it ſwells over the green Turf? Pride and artificial gluttonies do but adulterate Nature, making our diet healthleſs, our appetites impatient and unſatisfiable, and the taſte mixt, phantaſtick and meretricious. But that which we miſcall poverty, is indeed Nature: and its proportions are the juſt meaſures of a man, and the beſt inſtruments of content. But when we create needs that God or Nature never made, we have erected to our ſelves an infinite ſtock of trouble that can have no period. *Sempronius* complained of want of cloaths, and was much troubled

Aſſai baſta per chi non è incordo.

——— Quantò præſtantius eſſet
Numen, quæ viridi fi margine clauderet undas
Herba, nec ingenuum violarent marmora to-
——me paſcunt olivæ, (phum!
Me cichoreæ, levéque malvæ.
Frui paratis & valido mihi,
Latoe, dones. *Horat.* l. 1. Od. 31.
Amabo levem cupreſſum,
Omiſſis Cretæ paſcuis:
Terræ mihi datum eſt parùm,
Careo interim doloribus. *Pindar.*

for a new ſuit, being aſhamed to appear in the Theatre with his Gown a little thred-bare: but when he got it, and gave his old cloaths to *Codrus*, the poor man was raviſht with joy, and went and gave God thanks for his new purchaſe; and *Codrus* was made richly fine, and chearfully warm by that which *Sempronius* was aſhamed to wear; and yet their natural needs were both alike: the difference onely was, that *Sempronius* had ſome artificial and phantaſtical neceſſities ſuperinduced, which *Codrus* had not; and was harder to be relieved, and could not have joy at ſo cheap a rate: becauſe he onely lived according to Nature, the other by pride and ill cuſtoms, and meaſures taken by other mens eyes and tongues, and artificial needs. He that propounds to his fancy things greater than himſelf or his needs, and is diſcontent and troubled when he fails of ſuch purchaſes, ought not to accuſe providence, or blame his fortune, but his folly. God and nature made no more needs than they mean to ſatisfie; and he that will make more, muſt look for ſatisfaction when he can.

Vacare culpâ in calamitatibus maximum ſolatium.

8. In all troubles and ſadder accidents let us take ſanctuary in Religion, and by innocence caſt out anchors for our ſouls, to keep them from ſhipwreck, though they be not kept from ſtorm. For what Philoſophy ſhall comfort a Villain that is haled to the rack for murthering his Prince, or that is broken upon the wheel for Sacrilege? His cup is full of pure and unmingled ſorrow: his body is rent with torment, his name with ignominy, his ſoul with ſhame and ſorrow which are to laſt eternally. But when a man ſuffers in a good cauſe, or is afflicted and yet walks not perverſly with his God, then Anytus *and*
2 Cor. 4. 8, 9. Melitus *may kill me, but they cannot hurt me*; then St. *Paul's* character is engraven in the forehead of our fortune; *We are troubled on every ſide, but not diſtreſſed; perplexed, but not in deſpair; Perſecuted, but not forſaken; caſt*
1 Pet. 3. 13. & 4. 15, 16. *down, but not deſtroyed. And who is he that will harm you, if ye be followers of that which is good?* For indeed every thing in the world is indifferent, but ſin: and all the ſcorchings of the Sun are very tolerable

in

in reſpect of the burnings of a Fever or a Calenture. The greateſt evils are from within us, and from our ſelves alſo we muſt look for our greateſt good; for God is the fountain of it, but reaches it to us by our own hands: and when all things look ſadly round about us, then onely we ſhall find how excellent a fortune it is to have God to our friend; and of all friendſhips that onely is created to ſupport us in our needs. For it is ſin that turns an Ague into a Fever, and a Fever to the Plague, fear into deſpair, anger into rage, and loſs into madneſs, and ſorrow to amazement and confuſion: but if either we were innocent, or elſe by the ſadneſs are made penitent, we are put to School, or into the Theatre, either to learn how, or elſe actually to combat for a Crown; the accident may ſerve an end of mercy, but is not a meſſenger of wrath.

Let us not therefore be governed by *external*, and *preſent*, and *ſeeming things*; nor let us make the ſame judgment of things that common and weak underſtandings do; nor make other men, and they not the wiſeſt, to be judges of our felicity, ſo that we be happy or miſerable as they pleaſe to think us: but let reaſon, and experience, and religion, and hope, relying upon the Divine promiſes, be the meaſure of our judgment. No *wiſe man* did ever deſcribe felicity without vertue; and no *good man* did ever think vertue could depend upon the variety of a good or bad fortune. It is no evil to be poor, but to be vitious and impatient.

Beatitudo pendet à rectis conſiliis in affectionem animi conſtantem deſinentibus. *Plut.*

Means to obtain Content by way of Conſideration.

To theſe exerciſes and ſpiritual inſtruments, if we add the following conſiderations concerning the nature and circumſtance of humane chance, we may better ſecure our peace. For as to children, who are afraid of vain Images, we uſe to perſuade confidence, by making them to handle and look near ſuch things, that when in ſuch a familiarity they perceive them inno-

cent, they may overcome their fears: ſo muſt timorous, phantaſtical, ſad and diſcontented perſons be treated; they muſt be made to conſider, and on all ſides to look upon the accident, and to take all its dimenſions, and conſider its conſequences, and to behold the purpoſe of God, and the common miſtakes of men, and their evil ſentences they uſually paſs upon them. For then we ſhall perceive that like Colts of unmanaged Horſes we ſtart at dead bones and liveleſs blocks, things that are unactive as they are innocent. But if we ſecure our hopes and our fears, and make them moderate and within government, we may the ſooner overcome the evil of the accident; *For nothing that we feel is ſo bad as what we fear.*

1. Conſider that the univerſal providence of God hath ſo ordered it, that the good things of Nature and Fortune are divided, that we may know how to bear our own and relieve each others wants and imperfections. It is not for a man, but for a God, to have all excellencies, and all felicities. He ſupports my poverty with his wealth; I counſel and inſtruct him with my learning and experience. He hath many friends, I many children: He hath no heir, I have no inheritance: and any one great bleſſing together with the common portions of Nature and neceſſity is a fair fortune, if it be but health or ſtrength, or the ſwiftneſs of *Abimaaz*. For it is an unreaſonable diſcontent to be troubled that I have not ſo good Cocks, or Dogs, or Horſes as my Neighbour, being more troubled that I want one thing that I need not, than thankfull for having received all that I need. *Nero* had this diſeaſe, that he was not content with the fortune of the whole Empire, but put the Fidlers to death for being more skilfull in the trade than he was: and *Dionyſius* the elder was ſo angry at *Philoxenus* for Singing, and with *Plato* for diſputing better than he did, that he ſold *Plato* a Slave into *Ægina*, and condemned the other to the Quarries.

Non te ad omnia lætà genuit, *O Agamemnon, Atreus.* Opus eſt te gaudere & mœrere: Mortalis enim natus es, &, ut haud velis, Superi ſic conſtituerunt.

This conſideration is to be enlarged by adding to it, that there are ſome inſtances of fortune and a fair condition

condition that cannot ſtand with ſome others, but if you deſire this, you muſt loſe that, and unleſs you be content with one, you loſe the comfort of both. If you covet Learning, you muſt have leiſure and a retired life: if to be a Politician, you muſt go abroad and get experience, and doe all buſineſſes, and keep all company, and have no leiſure at all. If you will be rich, you muſt be frugal: if you will be popular, you muſt be bountifull: if a Philoſopher, you muſt deſpiſe riches. The Greek that deſigned to make the moſt exquiſite picture that could be imagined, fanſied the eye of *Chione*, and the hair of *Pægnium*, and *Tarſia*'s lip, *Philenium*'s chin, and the forehead of *Delphia*, and ſet all theſe upon *Melphidippa*'s neck, and thought that he ſhould out-doe both Art and Nature. But when he came to view the proportions, he found that what was excellent in *Tarſia*, did not agree with the other excellency of *Philenium*; and although ſingly they were rare pieces, yet in the whole they made a moſt ugly face. The diſperſed excellencies and bleſſings of many men, if given to one, would not make a handſome, but a monſtrous fortune. Uſe therefore that faculty which Nature hath given thee, and thy education hath made actual, and thy calling hath made a duty. But if thou deſireſt to be a Saint, refuſe not his perſecution: If thou wouldeſt be famous as *Epaminondas*, or *Fabricius*, accept alſo of their poverty; for that added luſtre to their perſons, and envy to their fortune, and their vertue without it could not have been ſo excellent. Let *Euphorion* ſleep quietly with his old rich Wife; and let *Medius* drink on with *Alexander*: and remember thou canſt not have the riches of the firſt, unleſs you have the old Wife too; nor the favour which the ſecond had with his Prince, unleſs you buy it at his price, that is, lay the ſobriety down at firſt, and thy health a little after; and then their condition, though it look ſplendidly, yet when you handle it on all ſides, it will prick your fingers.

Prandet *Ariſtoteles* quando *Philippo* lubet, *Diogenes* quando *Diogeni*.

2. Conſider how many excellent perſonages in all Ages

Ages have ſuffered as great or greater calamities than this which now tempts thee to impatience. *Agis* was the moſt noble of the *Greeks*, and yet his Wife bore a Child by *Alcibiades*: and *Philip* was Prince of *Ituræa*, and yet his Wife ran away with his Brother *Herod* into *Galilee*: and certainly in a great fortune that was a great calamity. But theſe are but ſingle inſtances. Almoſt all the Ages of the world have noted that their moſt eminent Scholars were moſt eminently poor, ſome by choice, but moſt by chance, and an inevitable decree of providence. And in the whole ſex of women God hath decreed the ſharpeſt pains of Child birth, to ſhew, that there is no ſtate exempt from ſorrow, and yet that the weakeſt perſons have ſtrength more than enough to bear the greateſt evil: and the greateſt Queens, and the Mothers of Saints and Apoſtles, have no character of exemption from this ſad ſentence. But the Lord of Men and Angels was alſo the King of ſufferings, and if thy courſe robe trouble thee, remember the ſwaddling-cloaths of *Jeſus*; if thy bed be uneaſie, yet is it not worſe than his manger; and it is no ſadneſs to have a thin table, if thou calleſt to mind that the King of heaven and earth was fed with a little breaſt-milk: and yet beſides this he ſuffered all the ſorrows which we deſerved. We therefore have great reaſon to ſit down upon our own hearths, and warm our ſelves at our own fires, and feed upon content at home: for it were a ſtrange pride to expect to be more gently treated by the Divine Providence than the beſt and wiſeſt men, than Apoſtles and Saints, nay, the Son of the Eternal God, the heir of both the worlds.

Servius Sulpitius.

This Conſideration may be enlarged by ſurveying all the ſtates and families of the world: and he that at once ſaw *Ægina* and *Megara*, *Pyræus* and *Corinth* lie gaſping in their ruines, and almoſt buried in their own heaps, had reaſon to blame *Cicero* for mourning impatiently the death of one woman. In the moſt beauteous and ſplendid fortune there are many cares and proper interruptions and allays: in the fortune of a Prince there is not the courſe robe of beggary;

beggary; but there are infinite cares: and the Judge ſits upon the Tribunal with great ceremony and oſtentation of fortune, and yet at his houſe, or in his breaſt there is ſomething that cauſes him to ſigh deeply. *Pittacus* was a wiſe and valiant man, but his Wife overthrew the Table when he had invited his friends: upon which the good man, to excuſe her incivility and his own misfortune, ſaid, That every man had one evil, and he was moſt happy that had but that alone. And if nothing elſe happens, yet ſickneſſes ſo often do imbitter the fortune and content of a family, that a Phyſician in a few years, and with the practice upon a very few families, gets experience enough to adminiſter to almoſt all diſeaſes. And when thy little misfortune troubles thee, remember that thou haſt known the beſt of Kings and the beſt of Men put to death publickly by his own ſubjects.

Hic in foro beatus eſſe creditur,
Cùm foribus apertis ſit ſuis miſerrimus;
Imperat mulier, jubet omnia, ſemper litigat.
Multa adferunt illi dolorem, nihil mihi.

Ferre quam ſortem patiuntur omnes
Nemo recuſat.

3. There are many accidents which are eſteemed great calamities; and yet we have reaſon enough to bear them well and unconcernedly; for they neither touch our bodies nor our ſouls: our health and our vertue remains intire, our life and our reputation. It may be I am ſlighted, or I have received ill language; but my head akes not for it, neither hath it broke my thigh, nor taken away my vertue, unleſs I loſe my charity or my patience. Inquire therefore what you are the worſe, either in your ſoul, or in your body, for what hath happened: for upon this very ſtock many evils will diſappear, ſince the body and the ſoul make up the whole man. And when the daughter of *Stilpo* proved a wanton, he ſaid it was none of his ſin, and therefore there was no reaſon it ſhould be his miſery. And if an enemy hath taken all that from a Prince whereby he was a King; he may refreſh himſelf by conſidering all that is left him, whereby he is a Man.

Si natus es, Trophime, ſolus omnium hâc lege,
Ut ſemper eant tibi res arbitrio tuo;
Felicitatem hanc ſi quis promiſit Deus,
Iraſceris jure, ſi malâ is fide
Et improbè egiſſet. *Menan.*

4. Con-

4. Conſider that ſad accidents and a ſtate of affliction is a School of vertue: it reduces our ſpirits to ſoberneſs, and our counſels to moderation; it corrects levity, and interrupts the confidence of ſinning, Pſal. 119. part 10. v. 3. *It is good for me* (ſaid *David*) *that I have been afflicted, for thereby I have learned thy law.* And, *I know* (*O Lord*) *that thou of very faithfulneſs haſt cauſed me to be troubled.* For God, who in mercy and wiſedom governs the world, would never have ſuffered ſo many ſadneſſes, and have ſent them eſpecially to the moſt vertuous and the wiſeſt men, but that he intends they ſhould be the ſeminary of comfort, the nurſery of vertue, the exerciſe of wiſedom, the trial of patience, the venturing for a crown, and the gate of glory.

5. Conſider that afflictions are oftentimes the occaſions of great temporal advantages: and we muſt not look upon them as they ſit down heavily upon us, but as they ſerve ſome of God's ends, and the purpoſes of univerſal Providence. And when a Prince fights juſtly, and yet unproſperouſly, if he could ſee all thoſe reaſons for which God hath ſo ordered it, he would think it the moſt reaſonable thing in the world, and that it would be very ill to have it otherwiſe. If a man could have opened one of the pages of the Divine counſel, and could have ſeen the event of *Joſeph*'s being ſold to the Merchants of *Ameleck*, he might with much reaſon have dried up the young man's tears: and when God's purpoſes are opened in the events of things, as it was in the caſe of *Joſeph*, when he ſuſtained his Father's family and became Lord of *Egypt*, then we ſee what ill judgment we made of things, and that we were paſſionate as children, and tranſported with ſenſe and miſtaken intereſt. The caſe of *Themiſtocles* was almoſt like that of *Joſeph*, for being baniſhed into *Egypt*, he alſo grew in favour with the King, and told his wife, *He had been undone unleſs he had been undone.* For God eſteems it one of his glories that he brings good out of evil: and therefore it were but reaſon we ſhould truſt God to govern his own world as he pleaſes; and that we ſhould patiently *wait till the change cometh*, or the reaſon be diſcovered.

And

And this conſideration is alſo of great uſe to them who envy at the proſperity of the wicked, and the ſucceſs of perſecutours, and the baits of fiſhes, and the bread of dogs. God fails not to ſow bleſſings in the long furrows which the plowers plow upon the back of the Church: and this ſucceſs which troubles us will be a great glory to God, and a great benefit to his ſaints and ſervants, and a great ruine to the Perſecutours, who ſhall have but the fortune of *Theramenes*, one of the thirty Tyrants of *Athens*, who eſcaped when his houſe fell upon him, and was ſhortly after put to death with torments by his Collegues in the tyranny.

To which alſo may be added, that the great evils which happen to the beſt and wiſeſt men are one of the great arguments upon the ſtrength of which we can expect felicity to our ſouls and the joys of another world. And certainly they are then very tolerable and eligible, when with ſo great advantages they miniſter to the faith and hope of a Chriſtian. But if we conſider what unſpeakable tortures are provided for the wicked to all eternity, we ſhould not be troubled to ſee them proſperous here, but rather wonder that their portion in this life is not bigger, and that ever they ſhould be ſick, or croſſed, or affronted, or troubled with the contradiction and diſeaſe of their own vices, ſince if they were fortunate beyond their own ambition, it could not make them recompence for one hours torment in Hell, which yet they ſhall have for their eternal portion.

After all theſe conſiderations deriving from ſenſe and experience, Grace and Reaſon, there are two remedies ſtill remaining, and they are *Neceſſity* and *Time*.

6. For it is but reaſonable to bear that accident patiently which God ſends, ſince impatience does but intangle us like the fluttering of a bird in a net, but cannot at all eaſe our trouble, or prevent the accident: it muſt be run through, and therefore it were better we compoſe our ſelves to a patient, than to a troubled and miſerable ſuffering.

Nemo recuſat ferre quod neceſſe eſt pati.

7. But

7. But however, if you will not otherwiſe be cured, time at laſt will doe it alone; and then conſider, do you mean to mourn *always*, or but *for a time*? If always, you are miſerable and fooliſh. If for a time, then why will not you apply thoſe reaſons to your grief at firſt, with which you will cure it at laſt? or if you will not cure it with reaſon, ſee how little of a man there is in you, that you ſuffer time to doe more with you than Reaſon or Religion. You ſuffer your ſelves to be cured juſt as a beaſt or a tree is; let it alone, and the thing will heal it ſelf: but this is neither honourable to thy perſon, nor of reputation to thy Religion. However be content to bear thy calamity, becauſe thou art ſure in a little time it will ſit down gentle and eaſie: For to a mortal man no evil is immortal. And here let the worſt thing happen that can, it will end in death, and we commonly think that to be near enough.

8. Laſtly, of thoſe things which are reckoned amongſt evils, ſome are better than their contraries; and to a good man the very worſt is tolerable.

Poverty, or a low Fortune.

1. Poverty is better than riches, and a mean fortune to be choſen before a great and ſplendid one. It is indeed deſpiſed, and makes men contemptible: it expoſes a man to the inſolence of evil perſons, and leaves a man defenceleſs: it is always ſuſpected: its ſtories are accounted lies, and all its counſels follies: it puts a man from all employment: it makes a man's diſcourſes tedious, and his ſociety troubleſome. This is the worſt of it: and yet all this, and far worſe than this, the Apoſtles ſuffered for being Chriſtians; and Chriſtianity it ſelf may be eſteemed an affliction as well as poverty, if this be all that can be ſaid againſt it; for the Apoſtles and the moſt eminent Chriſtians were really poor, and were uſed contemptuouſly. And yet, that poverty is deſpiſed may be an argument to commend it, if it be deſpiſed by none but

perſons

perſons vitious and ignorant. However, certain it is that a great fortune is a great vanity, and riches is nothing but danger, trouble and temptation; like a garment that is too long, and bears a train; not ſo uſefull to one, but it is troubleſome to two, to him that bears the one part upon his ſhoulders, and to him that bears the other part in his hand. But poverty is the ſiſter of a good mind, the parent of ſober counſels, and the nurſe of all vertue.

Alta fortuna alta travaglio apporta.

For what is it that you admire in the fortune of a great King? Is it that he always goes in a great company? You may thruſt your ſelf into the ſame croud, or go often to Church, and then you have as great a company as he hath; and that may upon as good grounds pleaſe you as him, that is, juſtly neither: for ſo impertinent and uſeleſs pomp, and the other circumſtances of his diſtance, are not made for him, but for his ſubjects, that they may learn to ſeparate him from common uſages, and be taught to be governed. But if you look upon them as fine things in themſelves, you may quickly alter your opinion when you ſhall conſider that they cannot cure the tooth-ach, nor make one wiſe, or fill the belly, or give one nights ſleep, (though they help to break many) not ſatisfying any appetite of Nature, or Reaſon, or Religion: but they are ſtates of greatneſs, which onely makes it poſſible for a man to be made extremely miſerable. And it was long agoe obſerved by the *Greek* Tragedians, and from them by *Arrianus*, ſaying, 'That all our Tragedies 'are of Kings and Prin-'ces, and rich or ambitious 'perſonages; but you ne-'ver ſee a poor man have 'a part, unleſs it be as a *Chorus*, or to fill up the Scenes, 'to dance or to be derided; but the Kings and the 'great Generals. Firſt (ſays he) they begin with 'joy, στέφανοι δώματα crown the houſes: but about the 'third or fourth Act they cry out, O *Citheron!* why 'didſt thou ſpare my life to reſerve me for this more 'ſad

Da autorita laceremonia al atto.

Οὐδεὶς ἢ πένης τραγῳδίαν συμπληροῖ εἰ μὴ χορευτής.

Bis ſex dierum menſurâ conſero ego agros,
Berecynthia arva.
Animúsq; meus ſenſim uſque evectus ad polum
Decidit humi, & me ſic videtur alloqui.
Diſce haud nimis magnificare mortalia.
Tantal. in Tragœd.

ſad calamity? And this is really true in the great accidents of the world: for a great eſtate hath great croſſes, and a mean fortune hath but ſmall ones. It may be the poor man loſes a Cow, for if his Child dies he is quit of his biggeſt care: but ſuch an accident in a rich and ſplendid Family doubles upon the ſpirits of the parents. Or it may be the poor man is troubled to pay his rent, and that's his biggeſt trouble: but it is a bigger care to ſecure a great fortune in a troubled eſtate, or with equal greatneſs, or with the circumſtances of honour, and the niceneſs of reputation, to defend a law-ſuit; and that which will ſecure a common man's whole eſtate, is not enough to defend a great man's honour.

——Funeſta Pecunia, Templo
Nondum habitas, nullas nummorum ereximus aras,
Ut colitur pax atque fides——

And therefore it was not without myſtery obſerved among the Ancients, that they who made Gods of Gold and Silver, of Hope and Fear, Peace and Fortune, Garlick and Onions, Beaſts and Serpents, and a quartan Ague, yet never deified money: meaning, that however wealth was admired by common or abuſed underſtandings; yet from riches, that is, from that proportion of good things which is beyond the neceſſities of Nature, no moment could be added to a Man's real content or happineſs. Corn from *Sardinia*, herds of *Calabrian* Cattel, Meadows through which pleaſant *Lyris* glides, ſilks from *Tyrus*, and golden Chalices to drown my health in, are nothing but inſtruments of vanity or ſin, and ſuppoſe a diſeaſe in the ſoul of him that longs for them or admires them. And this I have otherwhere repreſented more largely; to which I here add, that riches have *very great dangers* to their ſouls, not onely *who covet them*, but to all *that have them*. For if a great perſonage undertakes an action paſſionately and upon great intereſt, let him manage it indiſcreetly, let the whole deſign be unjuſt, let it be acted with all the malice and impotency in the world, he ſhall have enough to flatter him, but not enough to reprove him. He had need be a bold man that ſhall tell his Patron, he is going to Hell;

Chap. 4. Sect. 8. Title of Covetouſneſs.

Hell; and that Prince had need be a good man that ſhall ſuffer ſuch a Monitour. And though it be a ſtrange kind of civility, and an evil dutifulneſs in Friends and Relatives, to ſuffer him to periſh without reproof or medicine, rather than to ſeem unmannerly to a great ſinner; yet it is none of their leaſt infelicities, that their wealth and greatneſs ſhall put them into ſin, and yet put them paſt reproof. I need not inſtance in the habitual intemperance of rich Tables, nor the evil accidents and effects of fulneſs, pride and luſt, wantonneſs and ſoftneſs of diſpoſition, huge talking and an imperious ſpirit, deſpite of Religion and contempt of poor perſons. At the beſt, *It is a great temptation for a man to have in his power whatſoever he can have in his ſenſual deſires:* and therefore riches is a bleſſing like to a preſent made of a whole Vintage to a man in a Hectick Fever; he will be much tempted to drink of it, and if he does he is inflamed, and may chance to die with the kindneſs. Jam. 2, 5, 6, 7.

Now, beſides what hath been already noted in the ſtate of poverty, there is nothing to be accounted for but *the fear of wanting neceſſaries*, of which, if a man could be ſecured, that he might live free from care, all the other parts of it might be reckoned amongſt the advantages of wiſe and ſober perſons, rather than objections againſt that ſtate of fortune.

But concerning this I conſider, that there muſt needs be great ſecurity to all Chriſtians, ſince Chriſt not onely made expreſs promiſes that we ſhould have ſufficient for this life; but alſo took great pains and uſed many arguments to create confidence in us: and ſuch they were which by their own ſtrength were ſufficient, though you abate the authority of the Speaker. The Son of God told us, his Father takes care of us: He that knew all his Father's counſels and his whole kindneſs towards mankind, told us ſo. How great is that truth, how certain, how neceſſary, which Chriſt himſelf proved by arguments! The excellent words and moſt comfortable ſentences which are

our Bills of Exchange, upon the credit of which we lay our cares down, and receive proviſions for our need, are theſe; "*Take no thought for your life,* Matt. 6. 25, &c. "*what ye ſhall eat or what ye ſhall drink, nor yet for* "*your body, what ye ſhall put on. Is not the life more* "*than meat, and the body than raiment? Behold the fowls* "*of the air; for they ſow not, neither do they reap, nor* "*gather into barns, yet your heavenly Father feedeth them.* "*Are ye not much better than they? which of you by ta-*"*king thought can add one cubit to his ſtature? And why* "*take ye thought for raiment? Conſider the Lilies of the* "*field how they grow: They toil not, neither do they* "*ſpin; and yet I ſay unto you that even* Solomon *in all* "*his glory was not arrayed like one of theſe. Therefore if* "*God ſo cloath the graſs of the field, which to day is,* "*and to morrow is caſt into the oven, ſhall he not much* "*more cloath you, O ye of little faith? Therefore take no* "*thought, ſaying, What ſhall we eat? or what ſhall we drink?* "*or wherewithall ſhall we be cloathed? (for after all theſe* "*things do the Gentiles ſeek.) For your heavenly Father* "*knoweth that ye have need of all theſe things. But ſeek* "*ye firſt the Kingdom of God and his righteouſneſs, and* "*all theſe things ſhall be added unto you. Take therefore* "*no thought for the morrow; for the morrow ſhall take* "*thought for the things of it ſelf, ſufficient to the day is* "*the evil thereof.* The ſame diſcourſe is repeated by St. *Luke*: and accordingly our duty is urged, and our confidence abetted by the Diſciples of our Lord, in divers places of holy Scripture. So Saint *Paul*, *Be carefull for nothing, but in every thing by prayer and ſupplication with thanksgiving let your requeſts be made known unto God.* And again, *Charge them that are rich in this world that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy.* And yet again, *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have; for he hath ſaid, I will never leave thee, nor forſake thee; So that we may boldly ſay, the Lord is my helper.* And all this is by St. *Peter* ſummed up in our duty, thus: *Caſt all your care upon him, for he careth for you.* Which words he ſeems to have borrowed

Luke 12. 22. to verſe 31.

Phil. 4. 6.

1 Tim. 9. 17.

Heb. 13. 5.

6.

rowed out of the 55. *Pſalm*, v. 25. where *David* ſaith the ſame thing almoſt in the ſame words. To which I onely add the obſervation made by him, and the argument of experience; *I have been young and now am old, and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.* And now after all this, a fearleſs confidenee in God, and concerning a proviſion of neceſſaries, is ſo reaſonable, that it is become a duty; and he is ſcarce a Chriſtian whoſe faith is ſo little as to be jealous of God, and ſuſpicious concerning meat and cloaths; that man hath nothing in him of the nobleneſs or confidence of Charity.

Does not God provide for all the birds and beaſts and fiſhes? Do not the ſparrows fly from their buſh, and every morning find meat where they laid it not? Do not the young Ravens call to God, and he feeds them? And were it reaſonable that the ſons of the family ſhould fear the Father would give meat to the chickens and the ſervants, his ſheep and his dogs, but give none to them? He were a very ill Father that ſhould doe ſo: or he were a very fooliſh ſon that ſhould think ſo of a good Father. * But beſides the reaſonableneſs of this faith and this hope, we have infinite experience of it: How innocent, how careleſs, how ſecure is infancy? and yet how certainly provided for? We have lived at God's charges all the days of our life, and have (as the Italian Proverb ſays) ſate down to meat at the ſound of a bell; and hitherto he hath not failed us: we have no reaſon to ſuſpect him for the future; we do not uſe to ſerve men ſo; and leſs time of trial creates great confidences in us towards them who for twenty years together never broke their word with us; and God hath ſo ordered it, that a man ſhall have had the experience of many years proviſion, before he ſhall underſtand how to doubt; that he may be provided for an anſwer againſt the temptation ſhall come, and the mercies felt in his childhood may make him fearleſs when he is a man. * Add to this, that God hath given us his holy Spirit;

he hath promiſed Heaven to us; he hath given us his Son; and we are taught from Scripture to make this inference from hence, *How ſhould not he with him give us all things elſe?*

The Charge of many Children.

We have a title to be provided for as we are God's creatures, another title as we are his Children, another becauſe God hath promiſed; and every of our children hath the ſame title: and therefore it is a huge folly and infidelity to be troubled and full of care becauſe we have many children. Every child we have to feed is a new revenue, a new title to God's care and providence; ſo that many children are a great wealth; and if it be ſaid they are chargeable, it is no more than all wealth and great revenues are. For what difference is it? *Titius* keeps ten plows, *Cornelia* hath ten children. He hath land enough to employ, and to feed all his hinds: ſhe bleſſings, and promiſes, and the proviſions, and the truth of God to maintain all her children. His hinds and horſes eat up all his corn, and her children are ſufficiently maintained with her little. They bring in and eat up; and ſhe indeed eats up, but they alſo bring in from the ſtore-houſes of heaven, and the granaries of God: and my children are not ſo much mine as they are God's; he feeds them in the womb by ways ſecret and inſenſible; and would not work a perpetual miracle to bring them forth, and then to ſtarve them.

Violent Neceſſities.

But ſome men are highly tempted, and are brought to a ſtrait, that without a miracle they cannot be relieved; what ſhall they doe? It may be their pride or vanity hath brought the neceſſity upon them, and it is not a need of God's making: and if it be not, they muſt cure it themſelves by leſſening their deſires, and moderating their appetites: and yet if it be innocent, though

though unneceſſary, God does uſually relieve ſuch neceſſities; and he does not onely, upon our prayers, grant us more than he promiſed of temporal things, but alſo he gives many times more than we ask. This is no object for our faith, but ground enough for a temporal and prudent hope: and if we fail in the particular, God will turn it to a bigger mercy, if we ſubmit to his diſpenſation, and adore him in the denial. But if it be a matter of neceſſity, let not any man, by way of impatience, cry out, that God will not work a miracle; for God, by miracle, did give meat and drink to his people in the wilderneſs, of which he had made no particular promiſe in any Covenant: and if all natural means fail, it is certain that God will rather work a miracle than break his word; He can doe that, He cannot doe this. Onely we muſt remember, that our portion of temporal things is but *food and raiment:* God hath not promiſed us coaches and horſes, rich houſes and jewels, *Tyrian* ſilks and *Perſian* carpets; neither hath he promiſed to miniſter to our needs in ſuch circumſtances as we ſhall appoint, but ſuch as himſelf ſhall chuſe. God will enable either thee to pay thy debt, (if thou beggeſt it of him) or elſe he will pay it for thee, *i.e.* take thy deſire as a diſcharge of thy duty, and pay it to thy Creditour in bleſſings, or in ſome ſecret of his providence. It may be he hath laid up the corn that ſhall feed thee in the granary of thy Brother; or will cloath thee with his wooll. He enabled St. *Peter* to pay his Gabel by the miniſtery of a fiſh; and *Elias* to be waited on by a crow, who was both his miniſter and his ſteward for proviſions: and his holy Son rode in triumph upon an Aſs that grazed in another man's paſtures: And if God gives to him the dominion, and reſerves the uſe to thee, thou haſt the better half of the two: but the charitable man ſerves God and ſerves thy need: and both join to provide for thee, and God bleſſes both. But if he takes away the fleſh pots from thee, he can alſo alter the appetite, and he hath given thee power and commandment to reſtrain it: and if he leſſens the revenue, he will alſo ſhrink the

neceſſity; or if he gives but a very little, he will make it go a great way; or if he ſends thee but a courſe diet, he will bleſs it and make it healthfull, and can cure all the anguiſh of thy poverty by giving thee patience, and the grace of Contentedneſs. For the Grace of God ſecures you of proviſions, and yet the Grace of God feeds and ſupports the ſpirit in the want of proviſions: and if a thin table be apt to enfeeble the ſpirits of one uſed to feed better; yet the chearfulneſs of a ſpirit that is bleſſed will make a thin table become a delicacy, if the man was as well taught as he was fed, and learned his duty when he received the bleſſing. Poverty therefore is in ſome ſenſes eligible, and to be preferred before riches, but in all ſenſes it is very tolerable.

Death of Children, or neareſt Relatives and Friends.

There are ſome perſons who have been noted for excellent in their lives and paſſions, rarely innocent, and yet hugely penitent for indiſcretions and harmleſs infirmities: ſuch as was *Paulina*, one of the ghoſtly children of S. *Hierom*; and yet when any of her children died, ſhe was arreſted with a ſorrow ſo great as brought her to the margin of her grave. And the more tender our ſpirits are made by Religion, the more eaſie we are to let in grief, if the cauſe be innocent, and be but in any ſenſe twiſted with piety and due affections. *To cure which we may conſider that all the world muſt die, and therefore to be impatient at the death of a perſon, concerning whom it was certain and known that he muſt die, is to mourn becauſe thy friend or child was not born an Angel; and when thou haſt awhile made thy ſelf miſerable by an importunate and uſeleſs grief, it may be thou ſhalt die thy ſelf, and leave others to their choice whether they will mourn for thee or no: but by that time it will appear how impertinent that grief was which ſerved no end of life, and ended in thy own funeral. But what

great

great matter is it if ſparks fly upward, or a ſtone falls into a pit; if that which was combuſtible be burned, or that which was liquid be melted, or that which is mortal do die? It is no more than a man does every day: for every night death hath gotten poſſeſſion of that day, and we ſhall never live that day over again; and when the laſt day is come, there are no more days left for us to die. And what is ſleeping and waking, but living and dying? what is Spring and Autumn, youth and old age, morning and evening, but real images of life and death, and really the ſame to many conſiderable effects and changes?

Untimely Death.

But it is not mere dying that is pretended by ſome as the cauſe of their impatient mourning, but that the child died young, before he knew good and evil, his right hand from his left, and ſo loſt all his portion of this world, and they know not of what excellency his portion in the next ſhall be. * If he died young, he loſt but little, for he underſtood but little, and had not capacities of great pleaſures or great cares: but yet he died innocent, and before the ſweetneſs of his Soul was defloured and raviſhed from him by the flames and follies of a froward age: he went out from the dining-room before he had fallen into errour by the intemperance of his meat, or the deluge of drink: and he hath obtained this favour of God, that his Soul hath ſuffered a leſs impriſonment, and her load was ſooner taken off, that he might with leſſer delaies go and converſe with immortal ſpirits: and the babe is taken into Paradiſe before he knows good and evil. (For that knowledge threw our great Father out, and this ignorance returns the child thither.) * But (as concerning thy own particular) remove thy thoughts back to thoſe days in which thy child was not born, and you are now but as then you were, and there is no difference, but that you had a ſon born: and if you reckon that for evil, you are thankfull for the bleſſing; if it be good, it is better that you had

Itidem ſi puer parvulus occidat, æquo animo ferendum putant; ſi verò in cunis, nè quærendum quidem: atqui hoc acerbius exegit natura quod dederit. At id quidem in cæteris rebus melius putatur, aliquam partem quam nullam attingere. *Seneca.*

the bleſſing for a while than not at all; and yet if he had never been born, this ſorrow had not been at all. But be no more diſpleaſed at God for giving you a bleſſing for a while, than you would have been if he had not given it at all; and reckon that intervening bleſſing for a gain, but account it not an evil; and if it be a good, turn it not into ſorrow and ſadneſs. * But if we have great reaſon to complain of the calamities and evils of our life, then we have the leſs reaſon to grieve that thoſe whom we loved have ſo ſmall a portion of evil aſſigned to them. And it is no ſmall advantage that our children dying young receive: For their condition of a bleſſed immortality is rendred to them ſecure, by being ſnatcht from the dangers of an evil choice, and carried to their little cells of felicity, where they can weep no more. And this the wiſeſt of the Gentiles underſtood well, when they forbad any offerings or libations to be made for dead Infants, as was uſual for their other dead; as believing they were entered into a ſecure poſſeſſion, to which they went with no other condition, but that they paſſed into it through the way of mortality, and for a few months wore an uneaſie garment. And let weeping parents ſay, if they do not think, that the evils their little babes have ſuffered are ſufficient: If they be, why are they troubled that they were taken from thoſe many and greater, which in ſucceeding years are great enough to try all the Reaſon and Religion which art and nature and the grace of God hath produced in us, to enable us for ſuch ſad contentions? And poſſibly we may doubt concerning men and women, but we cannot ſuſpect that Infants death can be ſuch an evil, but that it brings to them much more good than it takes from them in this life.

Death

Death unſeaſonable.

But others can well bear the death of Infants: but when they have ſpent ſome years of childhood or youth, and are entred into arts and ſociety, when they are hopefull and provided for, when the parents are to reap the comfort of all their fears and cares, then it breaks the ſpirit to loſe them. This is true in many; but this is not love to the dead, but to themſelves; for they miſs what they had flattered themſelves into by hope and opinion: and if it were kindneſs to the dead, they may conſider, that ſince we hope he is gone to God and to reſt, it is an ill expreſſion of our love to them, that we weep for their good fortune. For that life is not beſt which is longeſt: and when they are deſcended into the grave, it ſhall not be enquired how long they have lived, but how well: and yet this ſhortening of their days is an evil wholly depending upon opinion. For if men did naturally live but twenty years, then we ſhould be ſatisfied if they died about ſixteen or eighteen; and yet eighteen years now are as long as eighteen years would be then: and if a man were but of a day's life, it is well if he laſts till Evenſong, and then ſays his Compline an hour before the time: and we are pleaſed and call not that death immature if he lives till ſeventy; and yet this age is as ſhort of the old periods before and ſince the floud, as this youth's age (for whom you mourn) is of the preſent fullneſs. Suppoſe therefore a decree paſſed upon this perſon, (as there have been many upon all mankind) and God hath ſet him a ſhorter period; and then we may as well bear the immature death of the young man, as the death of the oldeſt men: for they alſo are immature and unſeaſonable, in reſpect of the old periods of many generations. * And why are we troubled that he had arts and ſciences before he died? or are we troubled that he does not live to make uſe of them? The firſt is cauſe of joy, for they are excellent in order to certain ends; And the ſecond cannot be cauſe of for-

Juvenis relinquit vitam quem Dii diligunt. *Menand.*

ſorrow, becauſe he hath no need to uſe them as the caſe now ſtands, being provided for with the proviſions of an Angel, and the manner of eternity. However, the ſons and the parents, friends and relatives are in the world like hours and minutes to a day. The hour comes and muſt paſs; and ſome ſtay but minutes, and they alſo paſs, and ſhall never return again. But let it be conſidered, that from the time in which a man is conceived, from that time forward to Eternity he ſhall never ceaſe to be: and let him dye young or old, ſtill he hath an immortal Soul, and hath laid down his body onely for a time, as that which was the inſtrument of his trouble and ſorrow, and the Scene of ſickneſſes and diſeaſe. But he is in a more noble manner of being after death than he can be here: and the child may with more reaſon be allowed to cry for leaving his mother's womb for this world, than a man can for changing this world for another.

Sudden death or violent.

Others are yet troubled at the manner of their child's or friend's death. He was drowned, or loſt his head, or died of the plague; and this is a new ſpring of ſorrow. But no man can give a ſenſible account, how it ſhall be worſe for a child to dye with drowning in half an hour, than to endure a Fever of one and twenty days. And if my friend loſt his head, ſo he did not loſe his Conſtancy and his Religion, he died with huge advantage.

Being Childleſs.

But by this means I am left without an Heir. Well, ſuppoſe that; Thou haſt no heir, and I have no inheritance: and there are many Kings and Emperours that have died childleſs, many Royal lines are extinguiſhed; and *Auguſtus Cæſar* was forced to adopt his Wife's ſon to inherit all the *Roman* Greatneſs. And there are many wiſe perſons that never married: and we

we reade no where that any of the children of the Apostles did survive their Fathers: and all that inherit any thing of Christ's kingdom come to it by adoption, not by natural inheritance: and to die without a natural heir is no intolerable evil, since it was sanctified in the person of *Jesus*, who died a Virgin.

Evil or unfortunate Children.

And by this means we are freed from the greater sorrows of having a fool, a swine, or a goat to rule after us in our families: and yet even this condition admits of comfort. For all the wild *Americans* are supposed to be the sons of *Dodonaim*; and the sons of *Jacob* are now the most scattered and despised people in the whole world. The son of *Solomon* was but a silly weak man; and the son of *Hezekiah* was wicked: and all the fools and barbarous people, all the thieves and pirates, all the slaves and miserable men and women of the world are the sons and daughters of *Noah*: and we must not look to be exempted from that portion of sorrow which God gave to *Noah* and *Adam*, to *Abraham*, to *Isaac* and to *Jacob*: I pray God send us into the lot of *Abraham*. But if any thing happens worse to us, *it is enough for us that we bear it evenly.*

Κρεῖσσον γὰρ ὃν κακὸν εἶναι ἢ σε κακοδαίμονα. Epict.

Σοὶ δ' ἀρκείτω τὸ εὐστοθεῖν.

Our own Death.

And how if you were to die your self? you know you must. Onely be ready for it, by the preparations of a good life; and then it is the greatest good that ever happened to thee: else there is nothing that can comfort you. But if you have served God in a holy life, send away the women and the weepers, tell them it is as much intemperance to weep too much as to laugh too much: and when thou art alone, or with fitting company, dye as thou shouldest, but do not dye impatiently, and like a fox catched in a trap. For if you fear death, you shall never the more avoid it, but you make it miserable. *Fannius* that kill'd himself for

Ad fines cùm perveneris, nè revertito. Pythag.

for fear of death died as certainly as *Porcia* that ate burning coals, or *Cato* that cut his own throat. To dye is neceſſary and natural, and it may be honourable: but to dye poorly, and baſely, and ſinfully, that alone is it that can make a man unfortunate. No man can be a ſlave but he that fears pain, or fears to dye. To ſuch a man nothing but chance and peaceable times can ſecure his duty, and he depends upon things without for his felicity; and ſo is well but during the pleaſure of his enemy, or a Thief, or a Tyrant, or it may be of a dog or a wild bull.

Οὐ καλὸν τὸ ζῆν, ἀλλ' εὖ ζῆν δεῖ.

Prayers for the ſeveral Graces and parts of Chriſtian Sobriety.

A Prayer againſt Senſuality.

O Eternal Father, thou that ſitteſt in Heaven, inveſted with eſſential Glories and Divine perfections, fill my Soul with ſo deep a ſenſe of the excellencies of ſpiritual and heavenly things, that my affections being weaned from the pleaſures of the world, and the falſe allurements of ſin, I may with great ſeverity and the prudence of a holy diſcipline and ſtrict deſires, with clear reſolutions and a free ſpirit, have my converſation in Heaven and heavenly employments; that being in affections as in my condition a Pilgrim and a ſtranger here, I may covet after and labour for an abiding City, and at laſt may enter into and for ever dwell in the Celeſtial *Jeruſalem*, which is the mother of us all, through *Jeſus* Chriſt our Lord. *Amen.*

For Temperance.

O Almighty God and gratious Father of men and Angels, who openeſt thy hand and filleſt all things with plenty, and haſt provided for thy ſervant ſufficient to ſatisfie all my needs; teach me to uſe thy creatures ſoberly and temperately, that I may not with loads

loads of meat or drink make the temptations of my enemy to prevail upon me, or my ſpirit unapt for the performance of my duty, or my body healthleſs, or my affections ſenſual and unholy. O my God, never ſuffer that the bleſſings which thou giveſt me may either miniſter to ſin or ſickneſs, but to health and holineſs and thankſgiving, that in the ſtrength of thy proviſions I may chearfully and actively and diligently ſerve thee, that I may worthily feaſt at thy table here, and be accounted worthy, through thy grace, to be admitted to thy table hereafter at the eternal ſupper of the Lamb, to ſing an Allelujah to God the Father, the Son, and the Holy Ghoſt, for ever and ever. *Amen.*

For Chaſtity: to be ſaid eſpecially by unmarried perſons.

ALmighty God, our moſt holy and eternal Father, who art of pure eyes, and canſt behold no uncleanneſs; let thy gratious and holy Spirit deſcend upon thy ſervant, and reprove the ſpirit of Fornication and Uncleanneſs, and caſt him out, that my body may be a holy Temple, and my Soul a Sanctuary to entertain the PRINCE of Purities, the holy and eternal Spirit of God. O let no impure thoughts pollute that Soul which God hath ſanctified; no unclean words pollute that tongue which God hath commanded to be an Organ of his praiſes; no unholy and unchaſt action rend the veil of that Temple where the holy *Jeſus* hath been pleaſed to enter, and hath choſen for his habitation: but ſeal up all my ſenſes from all vain objects, and let them be intirely poſſeſſed with Religion, and fortified with prudence, watchfulneſs and mortification; that I, poſſeſſing my veſſel in holineſs, may let it down with a holy hope, and receive it again in a joyfull reſurrection, through *Jeſus* Chriſt our Lord. *Amen.*

A Prayer

A Prayer for the Love of God, to be ſaid by Virgins and Widows, profeſſed or reſolved ſo to live: and may be uſed by any one.

O Holy and pureſt *Jeſus*, who wert pleaſed to eſpouſe every holy Soul, and join it to thee with a holy union and myſterious inſtruments of religious ſociety and communications; O fill my Soul with Religion and deſires, holy as the thoughts of Cherubim, paſſionate beyond the love of women; that I may love thee as much as ever any creature loved thee, even with all my Soul, and all my faculties, and all the degrees of every faculty: let me know no loves but thoſe of duty and charity, obedience and devotion; that I may for ever run after thee, who art the King of Virgins, and with whom whole Kingdoms are in love, and for whoſe ſake Queens have died, and at whoſe feet Kings with joy have laid their Crowns and Sceptres. My Soul is thine, O deareſt *Jeſu*, thou art my Lord, and haſt bound up my eyes and heart from all ſtranger affections; give me for my dowry purity and humility, modeſty and devotion, charity and patience, and at laſt bring me into the Bride-chamber, to partake of the felicities, and to lie in the boſome of the Bride-groom to eternal ages, O holy and ſweeteſt Saviour *Jeſus*. *Amen.*

A Prayer to be ſaid by Married perſons in behalf of themſelves and each other.

O Eternal and gratious Father, who haſt conſecrated the holy eſtate of Marriage to become myſterious, and to repreſent the union of Chriſt and his Church, let thy holy Spirit ſo guide me in the doing the duties of this ſtate, that it may not become a ſin unto me; nor that liberty which thou haſt hallowed by the holy *Jeſus*, become an occaſion of licentiouſneſs by my own weakneſs and ſenſuality: and do thou forgive all thoſe irregularities and too ſenſual applications which may have in any degree diſcompoſed my

ſpirit

ſpirit and the ſeverity of a Chriſtian. Let me in all accidents and circumſtances be ſevere in my duty towards thee, affectionate and dear to my Wife, [or Husband,] a guide and good example to my family, and in all quietneſs, ſobriety, prudence and peace, a follower of thoſe holy pairs who have ſerved thee with godlineſs and a good teſtimony. And the bleſſings of the eternal God, bleſſings of the right hand and of the left, be upon the body and ſoul of thy ſervant my Wife, [or Husband,] and abide upon her [or him] till the end of a holy and happy life; and grant that both of us may live together for ever in the embraces of the holy and eternal *Jeſus*, our Lord and Saviour. *Amen.*

A Prayer for the grace of Humility.

O Holy and moſt gratious Maſter and Saviour *Jeſus*, who by thy example and by thy precept, by the practice of a whole life and frequent diſcourſes, didſt command us to be meek and humble in imitation of thy incomparable ſweetneſs and great humility; be pleaſed to give me the grace as thou haſt given me the commandment: enable me to doe whatſoever thou commandeſt, and command whatſoever thou pleaſeſt. O mortifie in me all proud thoughts and vain opinious of my ſelf: let me return to thee the acknowledgment and the fruits of all thoſe good things thou haſt given me, that by confeſſing I am wholly in debt to thee for them, I may not boaſt my ſelf for what I have received, and for what I am highly accountable: and for what is my own, teach me to be aſhamed and humbled, it being nothing but ſin and miſery, weakneſs and uncleanneſs. Let me go before my brethren in nothing but in ſtriving to doe them honour and thee glory, never to ſeek my own praiſe, never to delight in it when it is offered; that deſpiſing my ſelf, I may be accepted by thee in the honours with which thou ſhalt crown thy humble and deſpiſed ſervants, for *Jeſus* his ſake, in the kingdom of eternal glory. *Amen.*

Acts

Acts of Humility and Modeſty, by way of Prayer and Meditation.

I.

Lord, I know that my ſpirit is light and thorny, my body is brutiſh and expoſed to ſickneſs; I am conſtant to folly, and inconſtant in holy purpoſes. My labours are vain and fruitleſs; my fortune full of change and trouble, ſeldom pleaſing, never perfect: my wiſedom is folly; being ignorant even of the parts and paſſions of my own body: and what am I, O Lord, before thee, but a miſerable perſon, hugely in debt, not able to pay?

II.

Lord, I am nothing, and I have nothing of my ſelf: I am leſs than the leaſt of all thy mercies.

III.

What was I before my birth? Firſt, nothing, and then uncleanneſs. What during my childhood? weakneſs and folly. What in my youth? folly ſtill and paſſion, luſt and wildneſs. What in my whole life? a great ſinner, a deceived and an abuſed perſon. Lord, pity me, for it is thy goodneſs that I am kept from confuſion and amazement, when I conſider the miſery and ſhame of my perſon, and the defilements of my nature.

IV.

Lord, what am I? and, Lord, what art thou? *What is man that thou art mindfull of him, and the ſon of man, that thou ſo regardeſt him?*

V.

How can man be juſtified with God? or how can he be clean that is born of a Woman? Behold even to the Moon, and it ſhineth not, yea, the Stars are not pure in his ſight: How much leſs Man that is a Worm, and the ſon of man which is a Worm? Job 25. 4, &c.

A Prayer

A Prayer for a contented ſpirit, and the grace of Moderation and Patience.

O Almighty God, Father and Lord of all the creatures, who haſt diſpoſed all things and all chances ſo as may beſt glorifie thy Wiſedom, and ſerve the ends of thy Juſtice, and magnifie thy Mercy, thy ſecret and undiſcernible ways bringing good out of evil; I moſt humbly beſeech thee to give me wiſedom from above, that I may adore thee and admire thy ways and footſteps, which are in the great Deep and not to be ſearched out: teach me to ſubmit to thy providence in all things, to be content in all changes of perſon and condition, to be temperate in proſperity, and to reade my duty in the lines of thy mercy, and in adverſity to be meek, patient and reſigned, and to look through the cloud, that I may wait for the conſolation of the Lord, and the day of Redemption; in the mean time doing my duty with an unwearied diligence, and an undiſturbed reſolution, having no fondneſs for the vanities or poſſeſſions of this World, but laying up my hopes in Heaven and the rewards of holy living, and being ſtrengthened with the ſpirit of the inner Man, through *Jeſus* Chriſt our Lord. *Amen.*

L CHAP.

CHAP. III.

Of Chriſtian Juſtice.

Juſtice is by the Chriſtian Religion enjoyned in all its parts by theſe two propoſitions in Scripture: [*Whatſoever ye would that men ſhould doe to you, even ſo doe to them.*] This is the meaſure of *Commutative Juſtice*, or of that juſtice which ſuppoſes exchange of things profitable for things profitable: that as I ſupply your need, you may ſupply mine; as I doe a benefit to you, I may receive one by you: and becauſe every man may be injured by another, therefore his ſecurity ſhall depend upon mine: if he will not let me be ſafe, he ſhall not be ſafe himſelf; (onely the manner of his being puniſhed is upon great reaſon both by God and all the World taken from particulars, and committed to a publick diſ intereſted perſon, who will doe juſtice without paſſion both to him and to me) if he refuſes to doe me advantage, he ſhall receive none when his needs require it. And thus God gave neceſſities to men, that all men might need; and ſeveral abilities to ſeveral perſons, that each man might help to ſupply the publick needs, and by joining to fill up all wants, they may be knit together by Juſtice, as the parts of the World are by Nature: and he hath made all obnoxious to injuries, and made every little thing ſtrong enough to doe us hurt by ſome inſtrument or other; and hath given us all a ſufficient ſtock of ſelf-love, and deſire of ſelf-preſervation, to be as the chain to tie together all the parts of ſociety, and to reſtrain us from doing violence, leſt we be violently dealt withall our ſelves.

Rom. 13. 7. The other part of Juſtice is commonly called *Diſtributive*, and is commanded in this Rule, [*Render to all their dues, tribute to whom tribute is due, cuſtome to whom cuſtome, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another.*] This juſtice is diſtin-

diſtinguiſhed from the firſt, becauſe the obligation depends not upon contract or expreſs bargain, but paſſes upon us by virtue of ſome command of God, or of our Superiour, by nature or by grace, by piety or religion, by truſt, or by office, according to that Commandment, [*As every man hath received the gift, ſo let him miniſter the ſame one to another, as good Stewards of the manifold grace of God.*] 1 Pet. 4. 10. And as the firſt conſiders an equality of perſons in reſpect of the contract or particular neceſſity: this ſuppoſes a difference of perſons, and no particular bargains, but ſuch neceſſary intercourſes as by the Laws of God or man are introduced. But I ſhall reduce all the particulars of both kinds to theſe four heads; 1. Obedience. 2. Proviſion. 3. Negotiation. 4. Reſtitution.

SECT. I.

Of Obedience to our Superiours.

OUR Superiours are ſet over us in affairs of the World, or the affairs of the Soul and things pertaining to Religion, and are called accordingly, *Eccleſiaſtical* or *Civil*. Towards whom our duty is thus generally deſcribed in the new Teſtament. For *Temporal* or *Civil Governours* the Commands are theſe: [*Render unto Cæſar the things that are Cæſar's*] and [*Let every ſoul be ſubject to the higher Powers: For there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt ſhall receive to themſelves damnation*] Rom. 13. 1. and [*Put them in mind to be ſubject to Principalities and powers, and to obey Magiſtrates*] Titus 3. 1. and [*Submit your ſelves to every ordinance of man, for the Lord's ſake; whether it be to the King, as ſupreme, or unto Governours, as unto them that are ſent by him, for the puniſhment of evil doers, and the praiſe of them that doe well.*] 1 Pet. 2. 13.

For *Spiritual* or *Eccleſiaſtical Governours* thus we are commanded: [*Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give an account*] Heb. 13. 17. and [*Hold ſuch in reputation*] and [*To*] Phil. 2. 29.

this end did I write, that I might know the proof of you, whether ye be obedient in all things] ſaid Saint *Paul* to the Church of *Corinth.* * our duty is reducible to practice by the following Rules.

Acts and duties of Obedience to all our Superiours.

1. We muſt obey all humane Laws appointed and conſtituted by lawfull Authority, that is, of the ſupreme power, according to the conſtitution of the place in which we live; all Laws, I mean, which are not againſt the Law of God.

2. In obedience to humane Laws we muſt obſerve the letter of the Law where we can without doing violence to the reaſon of the Law, and the intention of the Lawgiver: but where they croſs each other, the charity of the Law is to be preferred before its diſcipline, and the reaſon of it before the letter.

3. If the general reaſon of the Law ceaſes in our particular, and a contrary reaſon riſes upon us, we are to procure diſpenſation, or leave to omit the obſervation of it in ſuch circumſtances, if there be any perſons or office appointed for granting it: but if there be none, or if it is not eaſily to be had, or not without an inconvenience greater than the good of the obſervation of the Law in our particular, we are diſpenſed withall in the nature of the thing, without farther proceſs or trouble.

4. As long as the Law is obligatory ſo long our obedience is due; and he that begins a contrary cuſtome without reaſon, ſins: but he that breaks the Law when the cuſtome is entred and fixed, is excuſed; becauſe it is ſuppoſed the legiſlative power conſents, when by not puniſhing it ſuffers diſobedience to grow up to a cuſtome.

Mores leges perduxerunt in poteſtatem ſuam. Leges mori ſerviunt. *Plin.* Trinum.

5. Obedience to humane Laws muſt be *for conſcience ſake:* that is becauſe in ſuch obedience publick order and charity and benefit is concerned, and becauſe the Law of God commands us, therefore we muſt make a conſcience in keeping the juſt Laws of Supe-

Superiours: and although the matter before the making of the Law was indifferent, yet now the obedience is not indifferent, but next to the Laws of God, we are to obey the Laws of all our Superiours, who the more publick they are, the first they are to be in the order of obedience.

Ἐξ ἀρχῆς μὲν οὐδὲν διαφέρει, ὅταν δὲ τεθῇ διαφέρει. *Arist.* eth. 5. c. 7.

6. Submit to the punishment and censure of the Laws, and seek not to reverse their judgment by opposing; but by submitting, or flying, or silence, to pass through it or by it as we can, and although from inferiour Judges we may appeal where the Law permits us, yet we must sit down and rest in the judgment of the Supreme; and if we be wronged, let us complain to God of the injury, not of the persons, and he will deliver thy Soul from unrighteous Judges.

7. Do not believe thou hast kept the Law, when thou hast suffered the punishment. For although patiently to submit to the power of the Sword be a part of Obedience, yet this is such a part as supposes another left undone: and the Law punishes, not because she is as well pleased in taking vengeance as in being obeyed, but because she is pleased, she uses punishment as a means to secure obedience for the future, or in others. Therefore although in such cases the Law is satisfied, and the injury and the injustice is paid for, yet the sins of irreligion, and scandal, and disobedience to God must still be so accounted for, as to crave pardon, and be washed off by repentance.

8. Humane Laws are not to be broken with scandal, nor at all without reason; for he that does it causelesly is a despiser of the Law, and undervalues the authority. For humane Laws differ from Divine Laws principally in this: 1. That *the positive commands of a man* may be broken upon smaller and more reasons than *the positive commands of God*; we may upon a smaller reason omit to keep any of the fasting days of the Church, than to omit to give alms to the poor: onely this, the reason must bear weight according to the gravity and concernment of the Law; a Law in a small matter may be omitted for a small reason, in a great matter not without a greater reason. And

2. *The negative Precepts* of Men may ceaſe by many inſtruments, by contrary cuſtoms, by publick diſreliſh, by long omiſſion: but the *negative precepts* of God never can ceaſe, but when they are expreſly abrogated by the ſame Authority. But what thoſe reaſons are that can diſpenſe with the command of a Man, a man may be his own Judge, and ſometimes take his proportions from his own reaſon and neceſſity, ſometimes from publick fame, and the practice of pious and ſevere perſons, and from popular cuſtoms; in which a man ſhall walk moſt ſafely when he does not walk alone, but a ſpiritual man takes him by the hand.

9. We muſt not be too forward in procuring diſpenſations; nor uſe them any longer than the reaſon continues for which we firſt procured them: for to be diſpenſed withall is an argument of natural infirmity, if it be neceſſary; but if it be not, it ſignifies an indiſciplined an unmortified ſpirit.

10. We muſt not be too eaſie in examining the prudence and unreaſonableneſs of humane Laws: for although we are not bound to believe them all to be the wiſeſt; yet if by enquiring into the lawfulneſs of them, or by any other inſtrument we find them to fail of that wiſedom with which ſome others are ordained, yet we muſt never make uſe of it to diſparage the perſon of the Lawgiver, or to countenance any man's diſobedience, much leſs our own.

11. Pay that reverence to the perſon of thy Prince, of his Miniſters, of thy Parents and ſpiritual Guides, which by the cuſtoms of the place thou liveſt in are uſually paid to ſuch perſons in their ſeveral degrees: that is, that the higheſt reverence be paid to the higheſt perſon, and ſo ſtill in proportion; and that this reverence be expreſſed in all the circumſtances and manners of the City and Nation.

12. Lift not up thy hand againſt thy Prince or Parent upon what pretence ſoever: but bear all perſonal affronts and inconveniences at their hands, and ſeek no remedy but by patience and piety, yielding and praying, or abſenting thy ſelf.

13. *Speak*

13. *Speak not evil of the ruler of thy people*, neither *Curse thy Father or Mother*, nor revile thy ſpiritual Guides, nor diſcover and lay naked their infirmities: but treat them with reverence and religion, and preſerve their authority ſacred by eſteeming their perſons venerable.

14. Pay tribute and cuſtoms to Princes according to the Laws, and maintenance to thy Parents according to their neceſſity, and honourable ſupport to the Clergy according to the dignity of the work, and the cuſtoms of the place.

15. Remember always that duty to our Superiours is not an act of commutative juſtice, but of diſtributive: That is, although Kings and Parents and ſpiritual Guides are to pay a great duty to their inferiours, the duty of their ſeveral charges and government; yet the good government of a King and of Parents are actions of Religion as they relate to God, and of Piety as they relate to their People and Families. And although we uſually call them juſt Princes who adminiſter their Laws exactly to the People, becauſe the actions are in the manner of Juſtice; yet in propriety of ſpeech they are rather to be called Pious and Religious. For as he is not called a juſt Father that educates his children well, but Pious; ſo that Prince who defends and well rules his People is Religious, and does that duty for which alone he is anſwerable to God. The conſequence of which is this, ſo far as concerns our duty: If the Prince or Parent fail of their duty, we muſt not fail of ours; for we are anſwerable to them and to God too, as being accountable to all our Superiours, and ſo are they to theirs: they are above us, and God is above them.

Remedies againſt Diſobedience, and means to endear our Obedience by way of conſideration.

1. Conſider that all authority deſcends from God, and our Superiours bear the image of the Divine Power which God imprints on them as on an image of clay, or a coin upon a leſs perfect metal, which

whoſo defaces, ſhall not be anſwerable for the loſs or ſpoil of the materials, but the defacing the King's image: and in the ſame meaſure will God require it at our hands, if we deſpiſe his authority upon whomſoever he hath imprinted it. *He that deſpiſeth you, deſpiſeth me.* And *Dathan* and *Abiram* were ſaid to be *gathered together againſt the Lord.* And this was S. *Paul's* argument for our obedience: [*The powers that be are ordained of God.*]

2. There is very great peace and immunity from ſin in reſigning our wills up to the command of others: for provided that our duty to God be ſecured, their commands are warrants to us in all things elſe; and the caſe of conſcience is determined, if the command be evident and preſſing: and it is certain, the action that is but indifferent, and without reward, if done onely upon our own choice, is an act of duty and of Religion, and rewardable by the grace and favour of God, if done in obedience to the command of our Superiours. For ſince naturally we deſire what is forbidden us, (and ſometimes there is no other evil in the thing but that it is forbidden us) God hath in grace enjoined and proportionably accepts obedience, as being directly oppoſed to the former irregularity; and it is acceptable, although there be no other good in the thing that is commanded us, but that it is commanded.

3. By obedience we are made a ſociety and a republick, and diſtinguiſhed from herds of beaſts, and heaps of flies, who doe what they liſt, and are incapable of Laws, and obey none, and therefore are killed and deſtroyed, though never puniſhed, and they never can have a reward.

4. By obedience we are rendred capable of all the bleſſings of Government, ſignified by S. *Paul* in
Rom. 13. 4. theſe words, [*He is the miniſter of God to thee for good*]
1 Pet. 2. 14. and by S. *Peter* in theſe, [*Governours are ſent by him for the puniſhment of evil doers, and for the praiſe of them that doe well.*] And he that ever felt or ſaw, or can underſtand the miſeries of confuſion in publick affairs, or amazement in a heap of ſad, tumultuous and indefinite

definite thoughts, may from thence judge of the admirable effects of order, and the beauty of government. What health is to the body, and peace is to the spirit, that is government to the societies of men, the greatest blessing which they can receive in that temporal capacity.

5. No man shall ever be fit to govern others that knows not first how to obey. For if the spirit of a Subject be rebellious, in a Prince it will be tyrannical and intolerable, and of so ill example, that as it will encourage the disobedience of others, so it will render it unreasonable for him to exact of others what in the like case he refused to pay.

6. There is no sin in the World which God hath punisht with so great severity and high detestation as this of Disobedience. For the crime of Idolatry God sent the sword against his people; but it was never heard that the Earth opened and swallowed up any but rebels against their Prince.

7. Obedience is better than the particular actions of Religion; and he serves God better that follows his Prince in lawfull services, than he that refuses his command upon pretence he must go say his prayers. But Rebellion is compared to that sin which of all sin seems the most unnatural and damned impiety. *Rebellion is as the sin of Witchcraft.*

8. Obedience is a complicated act of vertue, and many graces are exercised in one act of obedience. It is an act of humility, of mortification and self-denial, of charity to God, of care of the publick, of order and charity to our selves and all our society, and a great instance of a victory over the most refractary and unruly passions.

9. To be a Subject is greater temporal felicity than to be a King: for all eminent Governours according to their height have a great burthen, huge care, infinite business, (a) little rest, innumerable fears; and all that he enjoys above another is, that

(a) Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
Ὧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλε. Homer. *Il.* β.

he

he does enjoy the things of the World with other circumſtances, and a bigger noiſe; and if others go at his ſingle command, it is alſo certain he muſt ſuffer inconvenience at the needs and diſturbances of all his people: and the evils of one man and of one Family are not enough for him to bear, unleſs alſo he be almoſt cruſhed with the evils of mankind. He therefore is an ingratefull perſon that will preſs the ſcales down with a voluntary load, and by diſobedience put more thorns into the Crown or Mitre of his Superiour. Much better is the advice of Saint *Paul*, *Obey them that have the rule over you, as they that muſt give an account for your ſouls, that they may doe it with joy and not with grief: for* (beſides that it is unpleaſant to them) *it is unprofitable for you.*

10. The Angels are miniſtring ſpirits, and perpetually execute the will and commandment of God: and all the wiſe men and all the good men of the world are obedient to their Governours; and the eternal Son of God eſteemed it his *meat and drink to doe the will of his Father*, and for his obedience alone obtained the greateſt glory: and no man ever came to perfection but by Obedience: and thouſands of Saints have choſen ſuch inſtitutions and manners of living, in which they might not chuſe their own work, not follow their own will, nor pleaſe themſelves, but be accountable to others, and ſubject to diſcipline, and obedient to command, as knowing this to be the high-way of the Croſs, the way that the King of Sufferings and humility did chuſe, and ſo became the King of glory.

11. No man ever periſhed who followed firſt the will of God, and then the will of his Superiours; but thouſands have been damned merely for following their own will, and relying upon their own judgments, and chuſing their own work, and doing their own fancies. For if we begin with our ſelves, whatſoever ſeems good in our eyes is moſt commonly diſpleaſing in the eyes of God.

12. The ſin of Rebellion, though it be a ſpiritual ſin, and imitable by Devils; yet it is of that diſorder,

unrea-

unreaſonableneſs and impoſſibility amongſt intelligent ſpirits, that they never murmured or mutined in their lower ſtations againſt their Superiours. Nay, the good Angels of an inferiour Order duſt not revile a Devil of a higher Order. This conſideration which I reckon to be moſt preſſing in the diſcourſes of Reaſon, and obliging next to the neceſſity of a Divine Precept, we learn from Saint *Jude*: [*Likewiſe alſo theſe filthy dreamers deſpiſe dominion and ſpeak evil of dignities. And yet Michael the Archangel, when contending with the Devil he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation.*

But becauſe our Superiours rule by their example, by their word or law, and by the rod, therefore in proportion there are ſeveral degrees and parts of obedience, or ſeveral excellencies and degrees towards perfection.

Degrees of Obedience.

1. The firſt is *the obedience of the outward Work:* and this is all that humane Laws of themſelves regard; for becauſe man cannot judge the heart, therefore it preſcribes nothing to it: the publick end is ſerved not by good wiſhes, but by real and actual performances; and if a man obeys againſt his will, he is not puniſhable by the Laws.

2. *The obedience of the Will:* and this is alſo neceſſary in our obedience to humane Laws, not becauſe Man requires it for himſelf, but becauſe God commands it towards Man, and of it (although Man cannot, yet) God will demand an account. For we are to doe it *as to the Lord, and not to men*; and therefore we muſt doe it willingly. But by this means our obedience in private is ſecured againſt ſecret arts and ſubterfuges: and when we can avoid the puniſhment, yet we ſhall not decline our duty, but ſerve Man for God's ſake, that is, chearfully, promptly, vigorouſly; for theſe are the proper parts of willingneſs and choice.

3. The *Underſtanding muſt yield Obedience in general*, though not in the particular inſtance; that is, we muſt

muſt be firmly perſuaded of the excellency of the obedience, though we be not bound in all caſes to think the particular Law to be moſt prudent. But in this our rule is plain enough. Our underſtanding ought to be inquiſitive whether the civil conſtitution agree with our duty to God, but we are bound to enquire no farther: And therefore beyond this, although he who, having no obligation to it, (as Counſellours have) enquires not at all into the wiſedom or reaſonableneſs of the Law, be not always the wiſeſt man, yet he is ever the beſt ſubject. For when he hath given up his underſtanding to his Prince and Prelate, provided that his duty to God be ſecured by a precedent ſearch, he hath alſo with the beſt, and with all the inſtruments in the world, ſecured his obedience to Man.

SECT. II.

Of Proviſion, or that part of Juſtice which is due from Superiours to Inferiours.

AS God hath imprinted his authority in ſeveral parts upon ſeveral eſtates of Men, as Princes, Parents, Spiritual Guides: ſo he hath alſo delegated and committed parts of his care and providence unto them, that they may be inſtrumental in the conveying ſuch bleſſings which God knows we need, and which he intends ſhould be the effects of Government. For ſince God governs all the World as a King, provides for us as a Father, and is the great Guide and Conductour of our ſpirits as the Head of the Church, and the great Shepherd and Biſhop of our Souls; they who have portions of theſe dignities, have alſo their ſhare of the adminiſtration: the ſum of all which is uſually ſignified in theſe two words [*Governing*] and [*Feeding*] and is particularly recited in theſe following Rules.

Duties of Kings, and all the ſupreme power as Law givers.

1. Princes of the people and all that have legiſlative power muſt provide uſefull and good Laws for the

the defence of propriety, for the incouragement of labour, for the safeguard of their persons, for determining controversies, for reward of noble actions and excellent arts and rare inventions, for promoting trade, and enriching their people.

2. In the making Laws Princes must have regard to the publick dispositions, to the affections and disaffections of the people, and must not introduce a Law with publick scandal and displeasure; but consider the publick benefit, and the present capacity of affairs, and general inclinations of mens minds. For he that inforces a Law upon a people against their first and publick apprehensions, tempts them to disobedience, and makes Laws to become snares and hooks to catch the people, and to inrich the treasury with the spoil and tears and curses of the Commonalty, and to multiply their mutiny and their sin.

Omittenda potiùs prævalida & adulta vitia, quàm hoc adsequi ut palàm fiat quibus flagitiis impares simus. *Tacit.*

3. Princes must provide that the Laws be duly executed: for a good Law without execution is like an unperformed promise: and therefore they must be severe exactours of accounts from their Delegates and Ministers of Justice.

4. The severity of Laws must be tempered with dispensations, pardons and remissions, according as the case shall alter, and new necessities be introduced, or some singular accident shall happen, in which the Law would be unreasonable or intolerable as to that particular. And thus the people with their importunity prevailed against *Saul* in the case of *Jonathan* and obtained his pardon for breaking the Law which his Father made, because his necessity forced him to taste honey, and his breaking the Law in that case did promote that service whose promotion was intended by the Law.

ἐπιείκεια ἐστιν ἐπανόρθωμα νόμου ἢ ἐλλείπει διὰ τὸ καθόλου. *Eth. 5. c. 10.*

5. Princes must be Fathers of the people, and provide such instances of gentleness, ease, wealth and advantages, as may make mutual confidence between them; and must fix their security under God in the love of the people, which therefore they must with all arts of sweetness, remission, popularity, nobleness and sincerity endeavour to secure to themselves.

6. Princes

6. Princes muſt not multiply publick Oaths without great, eminent and violent neceſſity, leſt the ſecurity of the King become a ſnare to the People, and they become falſe when they ſee themſelves ſuſpected, or impatient when they are violently held faſt. But the greater and more uſefull caution is upon things than upon perſons: and if ſecurity of Kings can be obtained otherwiſe, it is better that Oaths ſhould be the laſt refuge, and when nothing elſe can be ſufficient.

L'avaritia de Re, peſte de Regni.

7. Let not the People be tempted with arguments to diſobey, by the impoſition of great and unneceſſary taxes: for that loſt to the Son of *Solomon* the dominion of the ten Tribes of *Iſrael*.

8. Princes muſt in a ſpecial manner be Guardians of Pupils and Widows, not ſuffering their perſons to be oppreſſed, or their ſtates imbezill'd, or in any ſenſe be expoſed to the rapine of covetous perſons, but be provided for by juſt Laws and provident Judges and good Guardians, ever having an ear ready open to their juſt complaints, and a heart full of pity, and one hand to ſupport them, and the other to avenge them.

9. Princes muſt provide that the Laws may be ſo adminiſtred, that they be truly and really an eaſe to the People, not an inſtrument of vexation: and therefore muſt be carefull that the ſhorteſt and moſt equal ways of trials be appointed, fees moderated, and intricacies and windings as much cut off as may be, leſt injured perſons be forced to periſh under the oppreſſion, or under the Law, in the injury, or in the ſuit. Laws are like Princes, thoſe beſt and moſt beloved who are moſt eaſie of acceſs.

Chi compra il magiſtrato forza e chevendra la giuſtitia.

10. Places of Judicature ought at no hand to be ſold by pious Princes, who remember themſelves to be Fathers of the People. For they that buy the Office will ſell the Act, and they that at any rate will be Judges, will not at any eaſie rate doe Juſtice; and their bribery is leſs puniſhable, when bribery opened the door by which they entred.

11. Ancient privileges, favours, cuſtoms and acts of grace indulged by former Kings to their People, muſt

muſt not without high reaſon and great neceſſities be revoked by their ſucceſſours, nor forfeitures be exacted violently, nor penal Laws urged rigorouſly nor in light caſes, nor laws be multiplied without great need, nor vitious perſons, which are publickly and deſervedly hated, be kept in defiance of popular deſires, nor any thing that may unneceſſarily make the yoke heavy and the affection light, that may increaſe murmurs and leſſon charity; always remembring that the intereſt of the Prince and the People is ſo infolded in a mutual embrace, that they cannot be untwiſted without pulling a limb off, or diſſolving the bands and conjunction of the whole body.

12. All Princes muſt eſteem themſelves as much bound by their word, by their grants, and by their promiſes as the meaneſt of their Subjects are by the reſtraint and penalty of Laws: and though they are ſuperiour to the people, yet they are not ſuperiour to their own voluntary conceſſions and ingagements, their promiſes and oaths, when once they are paſſed from them.

Nulla lex (civilis) ſibi ſoli conſcientiam juſtitiæ ſuæ debet, ſed eis à quibus obſequium expectat. *Tertul.* Apol. 1.

The duty of Superiours as they are Judges.

1. Princes in Judgment and their Delegate Judges muſt judge the cauſes of all perſons uprightly and impartially, without any perſonal conſideration of the power of the mighty, or the bribe of the rich, or the needs of the poor. For although the poor muſt fare no worſe for his poverty, yet in juſtice he muſt fare no better for it: And although the rich muſt be no more regarded, yet he muſt not be leſs. And to this purpoſe the Tutor of *Cyrus* inſtructed him, when in a controverſie where a great Boy would have taken a large Coat from a little Boy, becauſe his own was too little for him, and the other's was too big, he adjudged the great Coat to the great Boy: his Tutor anſwered, Sir, if you were made a Judge of decency or fitneſs, you had judged well

in

in giving the biggeſt to the biggeſt; but when you were appointed Judge, not whom the Coat did fit, but whoſe it was, you ſhould have conſidered the title and the poſſeſſion, who did the violence, and who made it, or who bought it. And ſo it muſt be in judgments between the Rich and the Poor: it is not to be conſidered what the poor man needs, but what is his own.

2. A Prince may not, much leſs may inferiour Judges, deny juſtice when it is legally and competently demanded: and if the Prince will uſe his prerogative in pardoning an offender againſt whom Juſtice is required, he muſt be carefull to give ſatisfaction to the injured perſon, or his Relatives, by ſome other inſtrument; and be watchfull to take away the ſcandal, that is, leſt ſuch indulgence might make perſons more bold to doe injury: and if he ſpares the life, let him change the puniſhment into that which may make the offender (if not ſuffer juſtice, yet) doe juſtice, and more real advantage to the injured perſon.

Theſe Rules concern Princes and their Delegates in the making or adminiſtring Laws, in the appointing rules of juſtice and doing acts of judgment. The duty of Parents to their Children and Nephews is briefly deſcribed by S. *Paul*.

The duty of Parents to their Children.

Epheſ. 6. 4. 1. *Fathers, provoke not your children to wrath:* that is, be tender-bowell'd, pitifull and gentle, complying with all the infirmities of the Children, and in their ſeveral ages proportioning to them ſeveral uſages according to their needs and their capacities.

2. *Bring them up in the nurture and admonition of the Lord:* that is, ſecure their Religion, ſeaſon their younger years with prudent and pious principles, make them in love with vertue, and make them habitually ſo before they come to chuſe or diſcern good from evil, that their choice may be with leſs difficulty and danger. For while they are under diſcipline, they ſuck in all

that

that they are first taught, and believe it infinitely. Provide for them wise, learned and vertuous Tutors, and good company and discipline*, seasonable baptism, catechism and confirmation. For it is a great folly to heap up much wealth for our Children, and not to take care concerning the Children for whom we get it. It is as if a man should take more care about his shoe than about his foot.

Potior mihi ratio vivendi honestè, quàm & optimè dicendi, videtur. *Quintil.* l. 1. cap. 2.

* Heb. 12. 9.

3. *Parents must* * *shew piety at home*; that is, they must give good example and reverent deportment in the face of their children; and all those instances of charity which usually endear each other, sweetness of conversation, affability, frequent admonition, all significations of love and tenderness, care and watchfulness, must be expressed towards Children, that they may look upon their Parents as their friends and patrons, their defence and sanctuary, their treasure and their guide. Hither is to be reduced the Nursing of Children, which is the first and most natural and necessary instance of piety which mothers can shew to their babes; a duty from which nothing will excuse, but a disability, sickness, danger or publick necessity.

Crates apud *Plutarch.* de liber. educand.

* 1 Tim. 5. 4.

4. Parents must provide for their own according to their condition, education and employment; called by St. *Paul, a laying up for their Children*, that is, an enabling them by competent portions, or good trades, arts or learning, to defend themselves against the chances of the world, that they may not be exposed to temptation, to beggary, or unworthy arts. And although this must be done without covetousness, without impatient and greedy desires of making them rich; yet it must be done with much care and great affection, with all reasonable provision, and according to our power: and if we can without sin improve our estates for them, that also is part of the duty we owe to God for them. And this Rule is to extend to all that descend from us, although we have been overtaken in a fault, and have unlawfull issue; they also become part of our care, yet so as not to injure the production of the lawfull bed.

1 Tim. 5. 1.

5. This duty is to extend to a proviſion of conditions and an eſtate of life. (*a*) Parents muſt according to their power and reaſon provide Husbands or Wives for their Children. (*b*) In which they muſt ſecure piety and (*c*) Religion, and the affection and love of the intereſted perſons; and after theſe let them make what proviſions they can for other conveniences or advantages: Ever remembring that they can doe no injury more afflictive to the children, than to join them with cords of a diſagreeing affection: it is like tying a Wolf and a Lamb, or planting the Vine in a Garden of Coleworts. Let them be perſuaded with reaſonable inducements to make them willing, and to chuſe according to the Parents wiſh, but at no hand let them be forced. Better to ſit up all night, than to go to bed with a Dragon.

(*a*) Νυμφεύματων μὲν τῶν ἐμῶν πατὴρ ἐμὸς
Μέμφιναν ἔξει, κ᾽ οὐκ ἐμὸν κρῖναι πόσιν. *Eurip.* Electr.
Me tibi Tyndareus vitâ gravis auctor & annis
Tradidit: arbitrium neptis habebat avus.
Ovid. in Epiſt. *Hermiones.*

(*b*) Liberi ſine conſenſu parentum contrahere non debent. *Andromacha* apud *Euripidem* cùm petita fuit ad nuptias, reſpondit, patris ſui eſſe ſponſalium ſuorum curam habere: & *Achilles* apud *Homerum* Regis filiam ſine patris ſui conſenſu noluit ducere. *Il.* 10. Ἦν γὰρ δή μοι σάωσι θεοὶ, κ᾽ οἶκόνδ᾽ ἵκωμαι, Πηλεὺς τήν μοι ἄσπετα γαμβρὸς γαμέσσει. *Julius.* Et *Juſtinianus* Imp. ait, naturali ſimul & civili rationi congruere, nè filii ducant uxores citra Parentum authoritatem. *Simo Terentianus* parat abdicationem, quia *Pamphilum* clam ipſo duxiſſet uxorem. Iſtiuſmodi ſponſalia fiunt irrita, niſi velint Parentes: At ſi ſubſequuta eſt copula, nè temerè reſcindantur connubia multæ ſuadent cautiones & pericula. Liberi autem quamdiu ſecundùm leges patrias ſui juris non ſunt, clandeſtinas nuptias ſi ineant, peccant contra quintum Præceptum, & jus naturale ſecundarium. Propriè enim loquendo, Parentes non habent ἐξουσίαν, ſive poteſtatem, ſed authoritatem; habent jus jubendi aut prohibendi, ſed non irritum faciendi. Atque etiam iſta authoritas exercenda eſt ſecundùm æquum & bonum; ſcil. ut nè moroſus & difficilis ſit Pater. Mater enim vix habet aliquid Juris præter ſuaſionis & amoris & gratitudinis. Si autem Pater filiam non collocâſſet ante 25. annos, filia nubere poterat cui voluerat, ex Jure Romanorum. Patrum enim authoritas major aut minor eſt ex legibus patriis, & ſolet extendi ad certam ætatem, & tum exſpirat quoad Matrimonium; & eſt major in filias quam filios. *Num.* 30.

(*c*) Eoſdem quos maritus nôſſe deos & colere ſolos uxor debet; ſupervacaneis autem religionibus & alienis ſuperſtitionibus fores occludere. Nulli enim Deûm grata ſunt ſacra quæ mulier clanculùm & furtim facit. *Plutarch.* Conjug. Præcept. *Gen.* 24. Vocemus puellam, & quæramus os ejus.

The duty of Husbands, &c.
See Chap. 2. Sect. 3.

Rules

Rules for married perſons.

1. Husbands muſt give to their Wives love, maintenance, duty, and the ſweetneſſes of converſation; [and Wives * muſt pay to them all they have or can with the intereſt of obedience and reverence:] and they muſt be complicated in affections and intereſt, that there be no diſtinction between them of *Mine and Thine.* And if the title be the man's or the woman's, yet the uſe muſt be common: onely the wiſedom of the man is to regulate all extravagancies and indiſcretions. * In other things no queſtion is to be made; and their goods ſhould be as their children, not to be divided, but of one poſſeſſion and proviſion: whatſoever is otherwiſe, is not marriage, but merchandiſe. And upon this ground I ſuppoſe it was, that St. *Baſil* commended that woman who took part of her Husband's goods to doe good works withall: for, ſuppoſing him to be unwilling, and that the work was his duty or hers alone, or both theirs in conjunction, or of great advantage to either of their Souls, and no violence to the ſupport of their families, ſhe hath right to all that: And *Abigail* of her own right made a coſtly preſent to *David*, when her husband *Nabal* had refuſed it. The Husband muſt (*a*) rule over his Wife, as the Soul does over the body, obnoxious to the ſame ſufferings, and bound by the ſame affections, and doing or ſuffering by the permiſſions and intereſt of each other: that (as the old Philoſopher ſaid)

Σοὶ ᾧ θεοὶ πόσα δοῖεν ——————
Ἀνδρα τε, καὶ οἶκον, καὶ ὁμοφροσύνην ὀπάσαιτο
Ἐσθλήν. ἐπεὶ ἦ γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
Ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
Ἀνὴρ ἠδὲ γυνή. πολλ' ἄλγεα δυσμενίῃσι,
Χάρμα δ' ἀμφιτύπτοισι μάλιστα δὲ τ' ἔκλυον
ἀμφοί. Odyſſ. 6.

Ἐνὶς ἀλκήθεϊ φίλῳ ὀργάμεν τρόπῳ.
Τούτῳ κατακοιρανεῖν ἀνδρὸς πάσθην γυνή. Menan.

Ἢ μοῦνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων
Ἀτρεΐδαι; ἐπεὶ ὅστις ἀγαθὸς καὶ ἐχέφρων,
Τὼ αὐτὼ φιλέει καὶ κήδεται, ὡς καὶ ἐγὼ τὴν
Ἐξ ὑμῆς φιλέων δαμασικήτην περ' ἐοῦσ᾽.
Homer. *Il.* 10.

Καλὸν καλὰ καλὰ μᾶλλον ἀνὴρ ἀνδρὸς τὰς οὐσίας ἐποίησε.

(*a*) Lætum eſſe debet & officioſum mariti imperium. *Tiber.* Namque es ei Pater & Frater, venerandáque Mater: Nec minùs facit ad dignitatem viri ſi mulier eum ſuum Præceptorem, Philoſophum, Magiſtrúmque appellet. *Plutarch.*

as the humours of the body are mingled with each other in the whole substances, so marriage may be a mixture of interests, of bodies, of minds, of friends, a conjunction (*a*) of the whole life, and the noblest of friendships. But if after all the fair deportments and innocent chast compliances, the Husband be morose and ungentle, let the (*b*) Wife discourse thus; If while I doe my duty my Husband neglects me, what will he doe if I neglect him? and if she thinks to be separated by reason of her Husband's unchast life; let her consider, that then the man will be uncurably ruined, and her rivals could wish nothing more than they might possess him alone.

(*a*) Convictio est quasi quædam intentio benevolentiæ.
(*b*) Οὐ χρυσὸς, οὐ τυραννὶς, οὐ πλούτου χλιδὴ
Τοσοῦτον εἶχεν διαφόρους τὰς ἡδονὰς,
Ὡς ἀνδρὸς ἐσθλοῦ καὶ γυναικὸς εὐσεβοῦς
Γνώμη δικαία, καὶ φρονοῦσα τ' ἀνδρικά.
Inferior Matrona suo sit, Sexte, Marito:
Non aliter fiunt fœmina virque pares.

The Duty of Masters of Families.

1. The same care is to extend to all of our family in their proportions as to our Children: for as by Saint *Paul*'s œconomy, the Heir differs nothing from a servant while he is in minority; so a servant should differ nothing from a child in the substantial part of the care; and the difference is onely in degrees. Servants and Masters are of the same kindred, of the same nature, and heirs of the same promises: and therefore, * 1. must be provided of necessaries for their support and maintenance. 2. They must be used with mercy. 3. Their work must be tolerable and mercifull. 4. Their restraints must be reasonable. 5. Their recreations fitting and healthfull. 6. Their Religion and the interest of Souls taken care of. 7. And Masters must correct their Servants with gentleness, prudence and mercy; not for every slight fault, not always, not with upbraiding and disgracefull language, but with such onely as may express and reprove the fault, and amend the person.

But

But in all theſe things meaſures are to be taken by the contract made, by the Laws and Cuſtoms of the place, by the ſentence of prudent and mercifull men, and by the cautions and remembrances given us by God; ſuch as is that written by St. *Paul*, [*as knowing that we alſo have a Maſter in Heaven.*] The Maſter muſt not be a Lion in his houſe, leſt his power be obeyed, and his perſon hated; his eye be waited on, and his buſineſs be neglected in ſecret. No ſervant will doe his duty, unleſs he make a conſcience, or love his Maſter: if he does it not for God's ſake or his Maſter's, he will not need to doe it always for his own.

The Duty of Guardians or Tutors.

Tutors and Guardians are in the place of Parents; and what they are in fiction of Law, they muſt remember as an argument to engage them to doe in reality of duty. They muſt doe all the duty of Parents, excepting thoſe obligations which are merely natural.

¶ *The Duty of Miniſters and Spiritual Guides to the people is of ſo great burthen, ſo various rules, ſo intricate and buſie caution, that it requires a diſtinct tractate by it ſelf.*

SECT. III.

Of Negotiation or Civil Contracts.

THIS part of Juſtice is ſuch as depends upon the Laws of man directly, and upon the Laws of God onely by conſequence and indirect reaſon; and from civil Laws or private agreements it is to take its eſtimate and meaſures: and although our duty is plain and eaſie, requiring of us honeſty in contracts, ſincerity in affirming, ſimplicity in bargaining, and faithfulneſs in performing; yet it may be helped by the addition of theſe following Rules and Conſiderations.

Rules and meaſures of Juſtice in bargaining.

1. In making Contracts uſe not many words; for all the buſineſs of a bargain is ſummed up in few ſentences: and he that ſpeaks leaſt, means faireſt, as having fewer opportunities to deceive.

2. Lie not at all, neither in a little thing nor in a great, neither in the ſubſtance nor in the circumſtance, neither in word nor deed: that is, pretend not what is falſe, cover not what is true, and let the meaſure of your affirmation or denial be the underſtanding of your contractour: for he that deceives the buyer or the ſeller, by ſpeaking what is true in a ſenſe not intended or underſtood by the other, is a liar and a thief. For in bargains you are to avoid not onely what is falſe, but that alſo which deceives.

3. In prices of bargaining concerning uncertain Merchandiſes, you may buy as cheap ordinarily as you can, and ſell as dear as you can, ſo it be, 1. without violence; and, 2. when you contract on equal terms with perſons in all ſenſes (as to the matter and skill of bargaining) equal to your ſelf, that is, Merchants with Merchants, wiſe men with wiſe men, rich with rich; and 3. when there is no deceit, and no neceſſity, and no monopoly. For in theſe caſes, *viz.* when the contractours are equal, and no advantage on either ſide, both parties are voluntary, and therefore there can be no injuſtice or wrong to either. But then add alſo this conſideration, that the publick be not oppreſſed by unreaſonable and unjuſt rates: for which the following Rules are the beſt meaſure.

4. Let your prices be according to that meaſure of good and evil which is eſtabliſhed in the ſame and common accounts of the wiſeſt and moſt mercifull men skilled in that manufacture or commodity; and the gain ſuch which without ſcandal is allowed to perſons in all the ſame circumſtances.

5. Let no prices be heightned by the neceſſity or unskilfulneſs of the contractour: for the firſt is direct

uncha-

uncharitableneſs to the perſon, and injuſtice in the thing; (becauſe the man's neceſſity could not naturally enter into the conſideration of the value of the commodity;) and the other is deceit and oppreſſion. Much leſs muſt any man make neceſſities; as by ingroſſing a commodity, by monopoly, by detaining corn, or the like indirect arts: for ſuch perſons are unjuſt to all ſingle perſons with whom in ſuch caſes they contract, and oppreſſours of the publick.

6. In entercourſe with others do not doe all which you may lawfully doe; but keep ſomething within thy power: and becauſe there is a latitude of gain in buying and ſelling, take not thou the utmoſt peny that is lawfull, or which thou thinkeſt ſo; for although it be lawfull, yet it is not ſafe; and he that gains all that he can gain lawfully this year, poſſibly next year will be tempted to gain ſomething unlawfully.

7. He that ſells dearer by reaſon he ſells not for ready money, muſt increaſe his price no higher than to make himſelf recompence for the loſs which according to the Rules of trade he ſuſtained by his forbearance, according to common computation, reckoning in alſo the hazard, which he is prudently, warily and charitably to eſtimate. But although this be the meaſure of his juſtice, yet becauſe it happens either to their friends, or to neceſſitous and poor perſons, they are in theſe caſes to conſider the Rules of friendſhip and neighbourhood, and the obligations of charity, leſt juſtice turn into unmercifulneſs.

8. No man is to be raiſed in his price or rents in regard of any accident, advantage or diſadvantage of his perſon. A Prince muſt be uſed conſcionably as well as a common perſon, and a beggar be treated juſtly as well as a Prince; with this onely difference, that to poor perſons the utmoſt meaſure and extent of juſtice is unmercifull, which to a rich perſon is innocent, becauſe it is juſt, and he needs not thy mercy and remiſſion.

Mercantia non vuol nè amici nè parenti.

9. Let no man for his own poverty become more oppreſſing and cruel in his bargain, but quietly, modeſtly,

deſtly, diligently and patiently recommend his eſtate to God, and follow its intereſt, and leave the ſucceſs to him: for ſuch courſes will more probably advance his trade, they will certainly procure him a bleſſing and a recompence, and if they cure not his poverty, they will take away the evil of it; and there is nothing elſe in it that can trouble him.

10. Detain not the wages of the hireling; for every degree of detention of it beyond the time is injuſtice and uncharitableneſs, and grinds his face till tears and bloud come out: but pay him exactly according to Covenant, or according to his needs.

11. Religiouſly keep all Promiſes and Covenants, though made to your diſadvantage, though afterwards you perceive you might have done better: and let not any precedent act of yours be altered by any after-accident. Let nothing make you break your promiſe, unleſs it be unlawfull or impoſſible: that is, either out of your natural, or out of your civil power, your ſelf being under the power of another; or that it be intolerably inconvenient to your ſelf, and of no (*a*) advantage to another; or that you have leave expreſſed, or reaſonably preſumed.

(*a*) Surgam ad ſponſalia quia promiſi, quamvis non concuxerim; ſed non ſi febricitavero: ſubeſt enim tacita exceptio, Si potero, ſi debebo. *Senec.*
Effice ut idem ſtatus ſit cùm exigitur, qui fuit cùm promitterem. Deſtituere levitas non erit, ſi aliquid intervenerit novi. Eadem mihi omnia præſta, & idem ſum. Lib. 4. c. 39. de Benefic.

12. Let no man take wages or fees for a work that he cannot doe, or cannot with probability undertake, or in ſome ſenſe profitably, and with eaſe, or with advantage manage. Phyſicians muſt not meddle with deſperate diſeaſes, and known to be incurable, without declaring their ſenſe before-hand; that if the patient pleaſe he may entertain him at adventure, or to doe him ſome little eaſe. Advocates muſt deal plainly with their Clients, and tell them the true ſtate and danger of their caſe; and muſt not pretend confidence in an evil cauſe: but when he hath ſo cleared his own innocence, if the Client will have collateral and legal advan-

advantages obtained by his induſtry, he may engage his endeavour, provided he doe no injury to the right Cauſe, or any man's perſon.

13. Let no man appropriate to his own uſe what God by a ſpecial mercy, or the Republick hath made common; for that is both againſt Juſtice and Charity too: and by miraculous accidents God hath declared his diſpleaſure againſt ſuch incloſure. When the Kings of *Naples* encloſed the Gardens of *Oenotria*, where the beſt Manna of *Calabria* deſcends, that no man might gather it without paying tribute, the Manna ceaſed, till the tribute was taken off; and then it came again: and ſo, when after the third trial, the Princes found they could not have that in proper which God made to be common, they left it as free as God gave it. The like happened in *Epire*, when *Lyſimachus* laid an impoſt upon the *Tragaſæan* alt, it vaniſhed, till *Lyſimachus* left it publick. And when the Procuratours of King *Antigonus* impoſed a rate upon the ſick People that came to *Edepſum* to drink the waters, which were lately ſprung, and were very healthfull, inſtantly the waters dried up, and the hope of gain periſhed.

Braſſavol. in exam. ſimpl.

Calius Rhod. l. 9. c. 12. *Athenæ.* Deipnoſ. l. 3.

The ſum of all is in theſe words of St. *Paul*, [*Let no man go beyond and defraud his brother in any matter, becauſe the Lord is the avenger of all ſuch.*] And our Bleſſed Saviour in the enumerating the duties of juſtice, beſides the Commandment of [*Do not ſteal*] adds [*Defraud not*] forbidding (as a diſtinct explication of the old Law) the tacit and ſecret theft of abuſing our Brother in Civil Contracts. And it needs no other arguments to enforce this caution, but onely that the Lord hath undertaken to avenge all ſuch perſons. And as he always does it in the great day of recompence; ſo very often he does it here, by making the unclean portion of injuſtice to be as a Canker-worm, eating up all the other increaſe: it procures beggary, and a declining eſtate, or a caitiff curſed ſpirit, an ill name, the curſe of the injured and oppreſſed perſon, and a Fool of a Prodigal to be his heir.

1 Theſſ. 4. 6.

Lev. 19 13. 1 Cor. 6. 8. Matt. 10. 19.

SECT.

SECT. IV.

Of Reſtitution.

Reſtitution is that part of Juſtice to which a man is obliged by a precedent Contract, or a fore going fault, by his own act or another man's, either with, or without his will. He that borrows is bound to pay, and much more he that ſteals or cheats. For if he that borrows, and pays not when he is able, be an unjuſt perſon and a robber, becauſe he poſſeſſes another man's goods, to the right owner's prejudice; then he that took them at firſt without leave is the ſame thing in every inſtant of his poſſeſſion, which the Debtour is after the time in which he ſhould and could have made payment. For in all ſins we are to diſtinguiſh the tranſient or paſſing act from the remaining effect or evil. The act of ſtealing was ſoon over, and cannot be undone, and for it the ſinner is onely anſwerable to God, or his Vicegerent, and he is in a particular manner appointed to expiate it by ſuffering puniſhment, and repenting, and asking pardon, and judging and condemning himſelf, doing acts of juſtice and charity, in oppoſition and contradiction to that evil action. But becauſe in the caſe of ſtealing there is an injury done to our neighbour, and the evil ſtill remains after the action is paſt, therefore for this we are accountable to our neighbour, and we are to take the evil off from him which we brought upon him, or elſe he is an injured perſon, a ſufferer all the while: and that any man ſhould be the worſe for me, and my direct act, and by my intention, is againſt the Rule of equity, of juſtice, and of charity; I doe not that to others which I would have done to my ſelf, for I grow richer upon the ruines of his fortune. Upon this ground, it is a determined Rule in Divinity, *Our ſin can never be pardoned till we have reſtored what we unjuſtly took, or wrongfully detained:* reſtored it (I mean) actually, or in purpoſe and deſire, which we muſt really perform when we can.

Chi non vuol rendere, fa mal aprendere.

Si tuâ culpâ datum eſt damnum, jure ſuper his ſatisfacere te oportet.

And

And this doctrine, beſides its evident and apparent reaſonableneſs, is derived from the expreſs words of Scripture, reckoning Reſtitution to be a part of Repentance, neceſſary in order to the remiſſion of our ſins. [*If the wicked reſtore the pledge, give again that he had robbed*, &c. *he ſhall ſurely live, he ſhall not die.*] * The practice of this part of Juſtice is to be directed by the following Rules. Ezek. 33. 15.

Rules of making Reſtitution.

1. Whoſoever is an effective real cauſe of doing his Neighbour wrong, by what inſtrument ſoever he does it, (whether by commanding or incouraging it, by counſelling or commending (*a*) it, by acting it, or not (*b*) hindring it when he might and ought, by concealing it or receiving it) is bound to make reſtitution to his Neighbour; if without him the injury had not been done, but by him or his aſſiſtence it was. For by the ſame reaſon that every one of theſe is guilty of the ſin, and is cauſe of the injury, by the ſame they are bound to make reparation; becauſe by him his Neighbour is made worſe, and therefore is to be put into that ſtate from whence he was forced. And ſuppoſe that thou haſt perſuaded an injury to be done to thy neighbour, which others would have perſuaded if thou hadſt not, yet thou art ſtill obliged, becauſe thou really didſt cauſe the injury; juſt as they had been obliged if they had done it: and thou art not at all the leſs bound by having perſons as ill inclined as thou wert.

(a) Ὁ γὰρ ἐπαινέσας τὸ πεφευγὸς, οὐδὲν τι ἧττον τῷ πεφευγότι ἀδικίαν ἐργάζεται. *Totilas apud Procop. Goth.* 3. Qui laudat ſervum fugitivum, tenetur. Non enim oportet laudando augeri malum. *Ulpian.* in lib. 1. cap. de Servo corrupto.

(b) Ὁ ἐμπρήσας τὸν ἀνδριάντα, ἀλλὰ καὶ τὸν καθαιρήσαντα δωροδοκήσας, δεδώκασι τοῦτον ὅλας μὲν ἐκλησίας. *Nicet. Choniat. in Michael. Comnen.* Sic Syri ab Amphyctionibus judicio damnati, quia piraticam non prohibuerunt cum poterant.

2. He that commanded the injury to be done, is firſt bound; then he that did it; and after theſe, they alſo are obliged who did ſo aſſiſt, as without them the thing would not have been done. If ſatisfaction be made by any of the former, the latter is tied to repentance, but no reſtitution: But if the injured perſon be not righted, every one of them is wholly guilty of the injuſtice, and therefore bound to reſtitution ſingly and intirely.

3. Whoſoever intends a little injury to his Neighbour,

bour, and acts it, and by it a greater evil accidentally comes, he is obliged to make an intire reparation of all the injury, of that which he intended, and of that which he intended not, but yet acted by his own instrument going farther than he at first purposed it. He that sets fire on a Plane-tree to spite his Neighbour, and the Plane-tree set fire on his Neighbour's House, is bound to pay for all the loss, because it did all arise from his own ill intention. It is like murther committed by a drunken person, involuntary in some of the effect, but voluntary in the other parts of it, and in all the cause; and therefore the guilty person is answerable for all of it. And when *Ariarathes* the *Cappadocian* King had but in wantonness stopped the mouth of the river *Melanus*, although he intended no evil, yet *Euphrates* being swelled by that means, and bearing away some of the strand of *Cappadocia*, did great spoil to the *Phrygians* and *Galatians*: he therefore by the *Roman* Senate was condemned in three hundred talents towards reparation of the damage. Much rather therefore when the lesser part of the evil was directly intended.

Etiamsi partem damni dare noluisti in totum quasi prudens dederis tenendus es. Ex toto enim noluisse debet qui imprudentia defenditur. *Sen. Contr.* Involuntarium ortum ex voluntario censetur pro voluntario. *Strabo.*

4. He that hinders a charitable person from giving alms to a poor man, is tied to Restitution, if he hindred him by fraud or violence; because it was a right which the poor man had when the good man had designed and resolved it, and the fraud or violence hinders the effect, but not the purpose: and therefore he who used the deceit or the force is injurious, and did damage to the poor man. But if the alms were hindred onely by intreaty, the hinderer is not tied to Restitution, because intreaty took not liberty away from the giver, but left him still Master of his own act, and he had power to alter his purpose, and so long there was no injustice done. The same is the case of a Testatour giving a legacy either by kindness or by promise and common right. He that hinders the charitable legacy by fraud or violence, or the due legacy by intreaty, is equally obliged to Restitution. The reason of the latter part of this case is, because he that intreats or persuades to a sin, is

Πλεονεκτεῖ οὐδὲν ὁ οὐ βουθήσας χρήμασι δι' ἀνελευθερίαν. Eth. l. 5. c. 4.

is as guilty as he that acts it: and if without his perſuaſion the ſin and the injury would not be acted, he is in his kind the entire cauſe, and therefore obliged to repair the injury as much as the perſon that does the wrong immediately.

5. He that refuſes to doe any part of his duty (to which he is otherwiſe obliged) without a bribe, is bound to reſtore that money, becauſe he took it in his Neighbour's wrong, and not as a ſalary for his labour, or a reward of his wiſedom, (for his ſtipend hath paid all that) or he hath obliged himſelf to doe it by his voluntary undertaking.

6. He that takes any thing from his Neighbour which was juſtly forfeited, but yet takes it not as a Miniſter of Juſtice, but to ſatisfie his own revenge or avarice, is tied to Repentance, but not to Reſtitution. For my Neighbour is not the worſe for my act, for thither the law and his own demerits bore him; but becauſe I took the forfeiture indirectly, I am anſwerable to God for my unhandſome, unjuſt, or uncharitable circumſtances. Thus *Philip* of *Macedon* was reproved by *Ariſtides* for deſtroying the *Phocenſes*; becauſe although they deſerved it, yet he did it not in proſecution of the Law of Nations, but to enlarge his own dominions.

7. The heir of an obliged perſon is not bound to make Reſtitution, if the obligation paſſed onely by a perſonal act; but if it paſſed from his perſon to his eſtate, then the eſtate paſſes with all its burthen. If the Father by perſuading his neighbour to doe injuſtice be bound to reſtore, the action is extinguiſhed by the death of the Father, becauſe it was onely the Father's ſin that bound him, which cannot directly bind the ſon; therefore the ſon is free. And this is ſo in all perſonal actions, unleſs where the civil Law interpoſes and alters the caſe.

¶ *Theſe Rules concern the perſons that are obliged to make Reſtitution: the other Circumſtances of it are thus deſcribed.*

8. He

8. He that by fact, or word, or ſign, either fraudulently or violently does hurt to his Neighbour's body, life, goods, good name, friends or Soul, is bound to make reſtitution in the ſeveral inſtances, according as they are capable to be made. In all theſe inſtances we muſt ſeparate intreaty and inticements from deceit or violence. If I perſuade my Neighbour to commit Adultery, I ſtill leave him or her in their own power: and though I am anſwerable to God for my ſin, yet not to my Neighbour. For I made her to be willing; yet ſhe was willing, (*a*) that is, the ſame at laſt as I was at firſt. But if I have uſed fraud, and made her to believe a lie, (*b*) upon which confidence ſhe did the act, and without ſhe would not, (as if I tell a woman her husband is dead, or intended to kill her, or is himſelf an adulterous man) or if I uſe violence, that is, either force her or threaten her with death, or a grievous wound, or any thing that takes her from the liberty of her choice, I am bound to Reſtitution, that is, to reſtore her to a right underſtanding of things, and to a full liberty, by taking from her the deceit or the violence.

(a) Δι' ἀλλότριον ἔργον πάλιν ἀδεής. Epict.
(b) Πᾶσα ψυχὴ ἄκουσα στερεῖται τ' ἀληθείας.
Non licet ſuffurari mentem vel Samaritani. *R. Maimon.* Can. Eth.

9. An adulterous perſon is tied to Reſtitution of the injury ſo far as it is reparable, and can be made to the wronged perſon; that is, to make proviſion for the children begotten in unlawfull embraces, that they may doe no injury to the legitimate by receiving a common portion: and if the injured perſon do account of it, he muſt ſatisfie him with money for the wrong done to his bed. He is not tied to offer this, becauſe it is no proper exchange; but he is bound to pay if it be reaſonably demanded: for every man hath juſtice done him, when himſelf is ſatisfied, though by a word, or an action, or a peny.

Ὁ γὰρ ἢ γυνὴ, ἢ εἰ παῖδες, ἢ εἰ συγγενεῖς τῷ

10. He that hath killed a man is bound to Reſtitution by allowing ſuch a maintenance to the children and near

near relatives of the deceased as they have lost by his death, considering and allowing for all circumstances of the man's age, and health, and probability of living. And thus *Hercules* is said to have made expiation for the death of *Iphitus* whom he slew, by paying a mulct to his children.

φονευθέντος ἔλαβον, τρόπον τινὰ ἐκείνῳ δέδοτο. *Mich. Ephes.* ad 5. Eth. Sic *Vivianus* resipuit de injusta accusatione, apud *Cassiodor.* 4. 41.

11. He that hath really lessened the fame of his Neighbour by fraud or violence, is bound to restore it by its proper instruments; such as are confession of his fault, giving testimony of his innocence or worth, doing him honour, or (if that will doe it, and both parties agree) by mony, which answers all things.

12. He that hath wounded his Neighbour is tied to the expences of the Surgeon and other incidences, and to repair whatever loss he sustains by his disability to work or trade; and the same is in the case of false imprisonment; in which cases onely the real effect and remaining detriment are to be mended and repaired: for the action it self is to be punished or repented of, and enters not into the question of Restitution. But in these and all other cases the injured person is to be restored to that perfect and good condition from which he was removed by my fraud or violence, so far as is possible. Thus a Ravisher must repair the temporal detriment or injury done to the Maid, and give her a dowry, or marry her if she desire it. For this restores her into that capacity of being a good Wife, which by the injury was lost, as far as it can be done.

13. He that robbeth his Neighbour of his goods, or detains any thing violently or fraudulently, is bound not onely to restore the principal, but all its fruits and emoluments which would have accrued to the right owner during the time of their being detained. * By proportion of these Rules, we may judge of the obligation that lies upon all sorts of injurious persons; the sacrilegious, the detainers of tithes, cheaters of mens inheritances, unjust Judges, false witnesses and accusers, those that do fraudulently or violently bring men to sin, that force men to drink, that laugh at and disgrace vertue, that persuade servants

vants to run away, or commend ſuch purpoſes, violent perſecutours of Religion in any inſtance; and all of the ſame nature.

14. He that hath wronged ſo many, or in that manner, (as in the way of daily trade) that he knows not in what meaſure he hath done it, or who they are, muſt redeem his fault by alms and largeſſes to the poor, according to the value of his wrongfull dealing, as near as he can proportion it. Better it is to go begging to Heaven, than to go to Hell laden with the ſpoils of rapine and injuſtice.

15. The order of paying of debts of contract or reſtitution are in ſome inſtances ſet down by the civil Laws of a kingdom, in which caſes their rule is to be obſerved. In deſtitution or want of ſuch rules we are, 1. to obſerve the neceſſity of the Creditour, 2. then the time of the delay, and, 3. the ſpecial obligations of friendſhip or kindneſs; and according to theſe in their ſeveral degrees make our Reſtitution, if we be not able to doe all that we ſhould: but if we be, the beſt rule is to doe it ſo ſoon as we can, taking our accounts in this as in our humane actions, according to prudence, and civil or natural conveniences or poſſibilities; onely ſecuring theſe two things: 1. That the duty be not wholly omitted; and 2. That it be not deferred at all out of covetouſneſs, or any other principle that is vitious. Remember that the ſame day in which *Zachæus* made Reſtitution to all whom he had injured, the ſame day Chriſt himſelf pronounced that Salvation was come to his houſe.*** Luk. 19. 9.

16. But beſides the obligation ariſing from contract or deſault, there is † one of another ſort which comes from kindneſs and the acts of charity and friendſhip. He that does me a favour hath bound me to make him a return of thankfulneſs. The obligation comes not by covenant, nor by his own expreſs intention, but by the nature of the thing; and is a duty ſpringing up within the ſpirit of the obliged perſon, to whom it is more natural to love his friend, and to doe good for good, than to return evil for evil: becauſe a man may for- † Gratitude.

forgive an injury, but he muſt never forget a good turn. For every thing that is excellent, and every thing that is profitable, whatſoever is good in it ſelf or good to me, cannot but be beloved; and what we love we naturally cheriſh and doe good to. He therefore that refuſes to doe good to them whom he is bound to love, or to love that which did him good, is unnatural and monſtrous in his affections, and thinks all the world born to miniſter to him, with a greedineſs worſe than that of the ſea, which although it receives all rivers into it ſelf, yet it furniſhes the clouds and ſprings with a return of all they need.

Our duty to Benefactours is, to eſteem and love their perſons, to make them proportionable returns of ſervice, or duty, or profit, according as we can, or as they need, or as opportunity preſents it ſelf, and according to the greatneſſes of their kindneſs, and to pray to God to make them recompence for all the good they have done to us; which laſt office is alſo requiſite to be done for our Creditours, who in charity have relieved our wants.

Prayers to be ſaid in relation to the ſeveral Obligations and Offices of Juſtice.

A Prayer for the Grace of Obedience, to be ſaid by all perſons under command.

O Eternal God, great Ruler of Men and Angels, who haſt conſtituted all things in a wonderfull order, making all the creatures ſubject to man, and one man to another, and all to thee, the laſt link of this admirable chain being faſtned to the foot of thy throne; teach me to obey all thoſe whom thou haſt ſet over me, reverencing their perſons, ſubmitting indifferently to all their lawfull commands, chearfully undergoing thoſe burthens which the publick wiſedom and neceſſity ſhall impoſe upon me; at no hand murmuring againſt Government, leſt the ſpirit of pride and mutiny, of murmur and diſorder enter into me, and conſign me to the portion of the diſobedient and rebellious, of

the deſpiſers of dominion and revilers of dignity. Grant this, O holy God, for his ſake who for his obedience to the Father hath obtained the glorification of eternal ages, our Lord and Saviour *Jeſus* Chriſt. *Amen.*

Prayers for Kings and all Magiſtrates, for our Parents, ſpiritual and natural, are in the following Litanies at the end of the fourth Chapter.

A Prayer to be ſaid by Subjects, when their Land is invaded and overrun by barbarous or wicked people, enemies of the Religion, or the Government.

I.

O Eternal God, thou alone ruleſt in the Kingdoms of men, thou art the great God of battels and recompences, and by thy glorious wiſedom, by thy Almighty power, and by thy ſecret providence, doſt determine the events of war, and the iſſues of humane counſels, and the returns of peace and victory: now at laſt be pleaſed to let the light of thy countenance, and the effects of a glorious mercy and a gratious pardon return to this Land. Thou ſeeſt how great evils we ſuffer under the power and tyranny of war; and although we ſubmit to and adore thy juſtice in our ſufferings, yet be pleaſed to pity our miſery, to hear our complaints, and to provide us of remedy againſt our preſent calamities: let not the defenders of a righteous cauſe go away aſhamed, nor our counſels be for ever confounded, nor our parties defeated, nor religion ſuppreſſed, nor learning diſcountenanced, and we ſpoiled of all the exteriour ornaments, inſtruments and advantages of piety, which thou haſt been pleaſed formerly to miniſter to our infirmities, for the intereſts of Learning and Religion. *Amen.*

II.

WE confeſs, dear God, that we have deſerved to be totally extinct and ſeparate from the communion of Saints, and the comforts of Religion, to be made ſervants to ignorant, unjuſt and inferiour perſons,

ſons, or to ſuffer any other calamity which thou ſhalt allot us as the inſtrument of thy anger, whom we have ſo often provoked to wrath and jealouſie. Lord, we humbly lie down under the burthen of thy rod, begging of thee to remember our infirmities, and no more to remember our ſins, to ſupport us with thy ſtaff, to lift us up with thy hand, to refreſh us with thy gratious eye: and if a ſad cloud of temporal infelicities muſt ſtill encircle us, open unto us the window of Heaven, that with an eye of faith and hope we may ſee beyond the cloud, looking upon thoſe mercies which in thy ſecret providence and admirable wiſedom thou deſigneſt to all thy ſervants, from ſuch unlikely and ſad beginnings. Teach us diligently to doe all our duty, and chearfully to ſubmit to all thy will; and at laſt be gratious to thy people that call upon thee, that put their truſt in thee, that have laid up all their hopes in the boſom of God, that beſides thee have no helper. *Amen.*

III.

PLace a Guard of Angels about the perſon of the KING, and immure him with the defence of thy right hand, that no unhallowed arm may doe violence to him. Support him with aids from Heaven in all his battels, trials and dangers, that he may in every inſtant of his temptation become dearer to thee, and do thou return to him with mercy and deliverance. Give unto him the hearts of all his people, and put into his hand a prevailing rod of iron, a ſceptre of power, and a ſword of juſtice; and enable him to defend and comfort the Churches under his protection.

IV.

BLeſs all his Friends, Relatives, Confederates and Lieges; direct their counſels, unite their hearts, ſtrengthen their hands, bleſs their actions. Give unto them holineſs of intention, that they may with much candor and ingenuity purſue the cauſe of God and the King. Sanctifie all the means and inſtruments of their purpoſes, that they may not with cruelty, injuſtice or oppreſſion proceed towards the end of their juſt deſires: and do thou crown all their endeavours with a

proſperous event, that all may cooperate to, and actually produce thoſe great mercies which we beg of thee; Honour and ſafety to our Sovereign, defence of his juſt rights, peace to his people, eſtabliſhment and promotion to Religion, advantages and encouragement to learning and holy living, deliverance to all the oppreſſed, comfort to all thy faithfull people, and from all theſe, glory to thy holy Name. Grant this, O KING of Kings, for his ſake by whom thou haſt conſigned us to all thy mercies and promiſes, and to whom thou haſt given all power in Heaven and Earth, our Lord and Saviour *Jeſus* Chriſt. *Amen.*

A Prayer to be ſaid by Kings or Magiſtrates, for themſelves and their People.

O My God and King, thou ruleſt in the Kingdoms of men, by thee Kings reign and Princes decree juſtice: thou haſt appointed me under thy ſelf [* *and under my Prince*] to govern this portion of thy Church according to the Laws of Religion and the Commonwealth. O Lord, I am but an infirm man, and know not how to decree certain ſentences without erring in judgment: but do thou give to thy ſervant an underſtanding heart to judge this people, that I may diſcern between good and evil. Cauſe me to walk before thee and all the people in truth and righteouſneſs, and in ſincerity of heart, that I may not regard the perſon of the mighty, nor be afraid of his terrour, nor deſpiſe the perſon of the poor, and reject his petition; but that doing juſtice to all men, I and my people may receive mercy of thee, peace and plenty in our days, and mutual love, duty and correſpondence, that there be no leading into captivity, no complaining in our ſtreets; but we may ſee the Church in proſperity all our days, and Religion eſtabliſhed and encreaſing. Do thou eſtabliſh the houſe of thy Servant, and bring me to a participation of the glories of thy

* *Theſe words to be added by a Delegate or inferiour.*

thy Kingdom, for his ſake who is my Lord and King, the holy and ever Bleſſed Saviour of the World, our Redeemer *Jeſus*. *Amen.*

A Prayer to be ſaid by Parents for their Children.

O Almighty and moſt mercifull Father, who haſt promiſed children as a reward to the righteous, and haſt given them to me as a teſtimony of thy mercy, and an engagement of my duty; be pleaſed to be a Father unto them, and give them healthfull bodies, underſtanding ſouls, and ſanctified ſpirits, that they may be thy ſervants and thy children all their days. Let a great mercy and providence lead them through the dangers and temptations and ignorances of their youth, that they may never run into folly, and the evils of an unbridled appetite. So order the accidents of their lives, that by good education, carefull tutors, holy example, innocent company, prudent counſel, and thy reſtraining grace, their duty to thee may be ſecured in the midſt of a crooked and untoward generation: and if it ſeem good in thy eyes, let me be enabled to provide conveniently for the ſupport of their perſons, that they may not be deſtitute and miſerable in my death; or if thou ſhalt call me off from this World by a more timely ſummons, let their portion be, thy care, mercy and providence over their bodies and ſouls: and may they never live vitious lives, nor die violent or untimely deaths; but let them glorifie thee here with a free obedience, and the duties of a holy life; that when they have ſerved thee in their generations, and have profited the Chriſtian Commonwealth, they may be co-heirs with *Jeſus* in the glories of thy eternal Kingdom, through the ſame our Lord *Jeſus* Chriſt. *Amen.*

A Prayer to be ſaid by Maſters of Families, Curates, Tutors, or other obliged perſons, for their Charges.

O Almighty God, mercifull and gratious, have mercy upon my Family [or Pupils, or Pariſhioners, *&c.*]

and all committed to my charge: ſanctifie them with thy grace, preſerve them with thy providence, guard them from all evil by the cuſtody of Angels, direct them in the ways of peace and holy religion by my Miniſtry and the conduct of thy moſt Holy Spirit, and conſign them all with the participation of thy bleſſings and graces in this World, with healthfull bodies, with good underſtandings, and ſanctified ſpirits, to a full fruition of thy glories hereafter, through *Jeſus* Chriſt our Lord.

A Prayer to be ſaid by Merchants, Tradeſmen, and Handicrafts-men.

O Eternal God, thou Fountain of juſtice, mercy and benediction, who by my education and other effects of thy Providence haſt called me to this profeſſion, that by my induſtry I may in my ſmall proportion work together for the good of my ſelf and others; I humbly beg thy grace to guide me in my intention, and in the tranſaction of my affairs, that I may be diligent, juſt and faithfull: and give me thy favour, that this my labour may be accepted by thee as a part of my neceſſary duty: and give me thy bleſſing to aſſiſt and proſper me in my Calling, to ſuch meaſures as thou ſhalt in mercy chuſe for me: and be pleaſed to let thy Holy Spirit be for ever preſent with me, that I may never be given to covetouſneſs and ſordid appetites, to lying and falſhood, or any other baſe, indirect and beggarly arts; but give me prudence, honeſty and Chriſtian ſincerity, that my Trade may be ſanctified by my Religion, my labour by my intention and thy bleſſing: that when I have done my portion of work thou haſt allotted me, and improved the talent thou haſt intruſted to me, and ſerved the Commonwealth in my capacity, I may receive the mighty price of my high calling, which I expect and beg, in the portion and inheritance of the ever-bleſſed Saviour and Redeemer *Jeſus*. *Amen.*

A Prayer to be ſaid by Debtors, and all perſons obliged whether by crime or contract.

O Almighty God, who art rich unto all, the treaſury and fountain of all good, of all juſtice, and all mercy, and all bounty, to whom we owe all that we are, and all that we have, being thy debtors by reaſon of our ſins, and by thy own gratious contract made with us in *Jeſus* Chriſt; teach me in the firſt place to perform all my Obligations to thee, both of duty and thankfulneſs; and next enable me to pay my duty to all my friends, and my debts to all my creditors, that none be made miſerable or leſſened in his eſtate by his kindneſs to me, or traffick with me. Forgive me all thoſe ſins and irregular actions by which I entred into debt farther than my neceſſity required, or by which ſuch neceſſity was brought upon me: but let not them ſuffer by occaſion of my ſin. Lord, reward all their kindneſs into their boſoms, and make them recompence where I cannot, and make me very willing in all that I can, and able for all that I am obliged to: or if it ſeem good in thine eyes to afflict me by the continuance of this condition, yet make it up by ſome means to them, that the prayer of thy ſervant may obtain of thee at leaſt to pay my debt in bleſſings. *Amen.*

V.

LOrd, ſanctifie and forgive all that I have tempted to evil by my diſcourſe or my example: inſtruct them in the right way whom I have led to errour, and let me never run farther on the ſcore of ſin; but do thou blot out all the evils I have done by the ſponge of thy Paſſion, and the bloud of thy Croſs; and give me a deep and an excellent repentance, and a free and a gratious pardon; that thou mayſt anſwer for me, O Lord, and enable me to ſtand upright in judgment: for in thee, O Lord, have I truſted, let me never be confounded. Pity me, and inſtruct me, guide me and ſupport me, pardon me and ſave me, for my ſweet Saviour *Jeſus* Chriſt his ſake: *Amen.*

A Prayer for Patron and Benefactours.

O Almighty God, thou Fountain of all good, of all excellency both to Men and Angels, extend thine abundant favour and loving kindneſs to my Patron, to all my Friends and Benefactours: reward them and make them plentifull recompence for all the good which from thy mercifull providence they have conveyed unto me. Let the Light of thy Countenance ſhine upon them, and let them never come into any affliction or ſadneſs, but ſuch as may be an inſtrument of thy glory and their eternal comfort. Forgive them all their ſins; let thy Divineſt Spirit preſerve them from all Deeds of darkneſs. Let thy miniſtring Angels guard their perſons from the violence of the ſpirits of Darkneſs. And thou who knoweſt every degree of their neceſſity by thy infinite wiſedom, give ſupply to all their needs by thy glorious mercy, preſerving their perſons, ſanctifying their hearts, and leading them in the ways of righteouſneſs, by the waters of comfort, to the land of eternal reſt and glory, through *Jeſus* Chriſt our Lord. *Amen.*

CHAP. IV.

Of Chriſtian Religion.

Religion in a large ſenſe doth ſignifie the whole duty of Man, comprehending in it Juſtice, Charity and Sobriety: becauſe all theſe being commanded by God, they become a part of that honour and worſhip which we are bound to pay to him. And thus the word is uſed in S. *James*;

James 1. 7. *Pure Religion and undefiled before God and the Father is this*,

To

To viſit the fatherleſs and widows in their affliction, and keep himſelf unſpotted from the world. But in a more reſtrained ſenſe it is taken for that part of duty which particularly relates to God in our worſhippings and adoration of him, in confeſſing his excellencies, loving his perſon, admiring his goodneſs, believing his Word, and doing all that which may in a proper and direct manner doe him honour. It contains the duties of the firſt Table onely, and ſo is called *Godlineſs* *, and is by S. *Paul* diſtinguiſhed from *Juſtice* and *Sobriety*. In this ſenſe I am now to explicate the parts of it. Tit. 2. 12.

Of the Internal actions of Religion.

Thoſe I call the internal actions of Religion, in which the Soul onely is employed, and miniſters to God in the ſpecial actions of *Faith*, *Hope* and *Charity*. *Faith* believes the Revelations of God: *Hope* expects his Promiſes: and *Charity* loves his excellencies and Mercies. *Faith* gives our underſtanding to God: *Hope* gives up all the Paſſions and affections to Heaven and heavenly things: and *Charity* gives the Will to the ſervice of God. *Faith* is oppoſed to Infidelity, *Hope* to Deſpair, *Charity* to Enmity and Hoſtility: and theſe three ſanctifie the whole Man, and make our duty to God and obedience to his Commandments to be *choſen*, *reaſonable* and *delightfull*, and therefore to be *intire*, *perſevering* and *univerſal*.

SECT. I.

Of Faith.

The acts and offices of Faith are,

1. TO believe every thing which God hath revealed to us; and when once we are convinced that God hath ſpoken it, to make no farther enquiry, but humbly

Demus Deum aliquid poſſe quod noſ fateamur inveſtigari non poſſe. S. *Aug.* l. 21. c. 7. de Civit.

humbly to ſubmit, ever remembring that there are ſome things which our underſtanding cannot fathom nor ſearch out their depth.

2. To believe nothing concerning God but what is honourable and excellent, as knowing that belief to be no honouring of God which entertains of him any diſhonourable thoughts. Faith is the parent of Charity, and whatſoever Faith entertains muſt be apt to produce love to God: but he that believes God to be cruel or unmercifull, or a rejoycer in the unavoidable damnation of the greateſt part of mankind, or that he ſpeaks one thing and privately means another, thinks evil thoughts concerning God, and ſuch as for which we ſhould hate a Man, and therefore are great enemies of Faith, being apt to deſtroy Charity. Our Faith concerning God muſt be as himſelf hath revealed and deſcribed his own excellencies: and in our diſcourſes we muſt remove from him all imperfection, and attribute to him all excellency.

3. To give our ſelves wholly up to Chriſt in heart and deſire to become Diſciples of his doctrine with choice, (beſides conviction) being in the preſence of God but as Idiots, that is, without any principles of our own to hinder the truth of God; but ſucking in greedily all that *God* hath taught us, believing it infinitely, and loving to believe it. For this is an act of Love reflected upon Faith, or an act of Faith leaning upon Love.

4. To believe all *God*'s promiſes, and that whatſoever is promiſed in Scripture ſhall on *God*'s part be as ſurely performed as if we had it in poſſeſſion. This act makes us to rely upon *God* with the ſame confidence as we did on our Parents when we were children, when we made no doubt but whatſoever we needed we ſhould have it, if it were in their power.

5. To believe alſo the conditions of the promiſe, or that part of the revelation which concerns our duty. Many are apt to believe the Article of remiſſion of ſins, but they believe it without the condition of repentance, or the fruits of holy life: and that is to

believe

believe the Article otherwiſe than *God* intended it. For the Covenant of the Goſpel is the great object of Faith, and that ſuppoſes our duty to anſwer his grace; that *God* will be our *God*, ſo long as we are his people. The other is not Faith, but Flattery.

6. To profeſs publickly the doctrine of *Jeſus* Chriſt, openly owning whatſoever he hath revealed and commanded, not being aſhamed of the Word of *God*, or of any practices enjoyned by it; and this without complying with any man's intereſt, not regarding favour, nor being moved with good words, not fearing diſgrace, or loſs, or inconvenience, or death it ſelf.

7. To pray without doubting, without wearineſs, without faintneſs, entertaining no jealouſies or ſuſpicions of *God*, but being confident of *God*'s hearing us, and of his returns to us, whatſoever the manner or the inſtance be, that if we doe our duty, it will be gratious and mercifull.

Theſe acts of Faith are in ſeveral degrees in the ſervants of *Jeſus*; ſome have it but as a grain of muſtard ſeed, ſome grow up to a plant, ſome have the fulneſs of faith: but the leaſt faith that is muſt be a perſuaſion ſo ſtrong as to make us undertake the doing of all that duty which Chriſt built upon the foundation of believing. But we ſhall beſt diſcern the truth of our Faith by theſe following ſigns. St. *Hierome* reckons three. Dial. adverſ. Lucif.

Signs of true Faith.

1. An earneſt and vehement Prayer: for it is impoſſible we ſhould heartily believe the things of *God* and the glories of the Goſpel, and not moſt importunately deſire them. For every thing is deſired according to our belief of its excellency and poſſibility.

2. To doe nothing for vain-glory, but wholly for the intereſts of Religion, and theſe Articles we believe, valuing not at all the rumours of men, but the praiſe of *God*, to whom by faith we have given up all our intellectual faculties.

3. To

3. To be content with *God* for our Judge, for our Patron, for our Lord, for our Friend, deſiring *God* to be all in all to us, as we are in our underſtanding and affections wholly his.

Add to theſe;

4. To be a ſtranger upon earth in our affections, and to have all our thoughts and principal deſires fixed upon the matters of Faith, the things of Heaven. For if a man were adopted heir to *Cæſar*, he would (if he believed it real and effective) deſpiſe the preſent, and wholly be at Court in his Father's eye; and his deſires would out-run his ſwifteſt ſpeed, and all his thoughts would ſpend themſelves in creating *Idea's* and little phantaſtick images of his future condition. Now God hath made us Heirs of his Kingdom, and Co-heirs with *Jeſus*: if we believed this, we would think and affect and ſtudy accordingly. But he that rejoyces in gain, and his heart dwells in the world, and is eſpouſed to a fair eſtate, and tranſported with a light momentany joy, and is afflicted with loſſes, and amazed with temporal perſecutions, and eſteems diſgrace or poverty in a good cauſe to be intolerable, this man either hath no inheritance in Heaven or believes none; and believes not that he is adopted to be the Son of God, the Heir of eternal glory.

5. S. *James* his ſign is the beſt: [*Shew me thy faith by thy works.*] Faith makes the Merchant diligent and venturous, and that makes him rich. *Ferdinando* of *Arragon* believed the ſtory told him by *Columbus*, and therefore he furniſhed him with ſhips, and got the *Weſt-Indies* by his Faith in the undertaker. But *Henry* the ſeventh of *England* believed him not, and therefore truſted him not with ſhipping, and loſt all the purchaſe of that Faith. It is told us by Chriſt [*He that forgives ſhall be forgiven:*] if we believe this, it is certain we ſhall forgive our enemies; for none of us all but need and deſire to be forgiven. No man can poſſibly deſpiſe or refuſe to deſire ſuch excellent glories as are revealed to them that are ſervants of Chriſt,

Chriſt, and yet we doe nothing that is commanded us as a condition to obtain them. No man could work a day's labour without faith: but becauſe he believes he ſhall have his wages at the day's or week's end, he does his duty. But he onely believes who does that thing which other men in the like caſes doe when they do believe. He that believes money gotten with danger is better than poverty with ſafety, will venture for it in unknown lands or ſeas; and ſo will he that believes it better to get Heaven with labour, than to goe to Hell with pleaſure.

6. *He that believes does not make haſte*, but waits patiently till the times of refreſhment come, and dares truſt God for the morrow, and is no more ſolicitous for the next year than he is for that which is paſt: and it is certain, that man wants Faith, who dares be more confident of being ſupplied when he hath money in his purſe, than when he hath it onely in bills of exchange from God; or that relies more upon his own induſtry than upon God's providence, when his own induſtry fails him. If you dare truſt to God when the caſe to humane reaſon ſeems impoſſible, and truſt to God then alſo out of choice, not becauſe you have nothing elſe to truſt to, but becauſe he is the onely ſupport of a juſt confidence, then you give a good teſtimony of your Faith.

7. True Faith is confident, and will venture all the world upon the ſtrength of its perſuaſion. Will you lay your life on it, your eſtate, your reputation, that the doctrine of *JESUS CHRIST* is true in every Article? Then you have true Faith. But he that fears Men more than *God*, believes Men more than he believes in *God*.

8. Faith, if it be true, living and juſtifying, cannot be ſeparated from a good life: it works miracles, makes a drunkard become ſober, a laſcivious perſon become chaſt, a covetous man become liberal; *it overcomes the world, it works righteouſneſs*, and makes us diligently to doe, and chearfully to ſuffer whatſoever *God* hath placed in our way to Heaven. 2 Cor. 13. 5. Rom. 8. 10.

The

The Means and Inſtruments to obtain Faith are,

1. An humble, willing and docible mind, or deſire to be inſtructed in the way of *God:* for perſuaſion enters like a Sun-beam, gently, and without violence; and open but the window, and draw the curtain, and the Son of Righteouſneſs will enlighten your darkneſs.

2. Remove all prejudice and love to every thing which may be contradicted by Faith. *How can ye believe* (ſaid Chriſt) *that receive praiſe one of another?* An unchaſt man cannot eaſily be brought to believe that without purity he ſhall never ſee *God.* He that loves riches can hardly believe the doctrine of poverty and renunciation of the world: and Alms and Martyrdom and the doctrine of the Croſs is folly to him that loves his eaſe and pleaſures. He that hath within him any principle contrary to the doctrines of Faith, cannot eaſily become a Diſciple.

3. Prayer, which is inſtrumental to every thing, hath a particular promiſe in this thing. *He that lacks wiſedom let him ask it of God:* and, *If you give good things to your children, how much more ſhall your Heavenly Father give his Spirit to them that ask him?*

In rebus miris ſumma credendi ratio eſt omnipotentia Creatoris. S. *Aug.*

4. The conſideration of the Divine Omnipotence and infinite wiſedom, and our own ignorance, are great inſtruments of curing all doubting, and ſilencing the murmurs of infidelity.

5. Avoid all curioſity of enquiry into particulars and circumſtances and myſteries: for true faith is full of ingenuity and hearty ſimplicity, free from ſuſpicion, wiſe and confident, truſting upon generals, without watching and prying into unneceſſary or undiſcernible particulars. No man carries his bed into his field, to watch how his corn grows, but believes upon the general order of Providence and Nature; and at Harveſt finds himſelf not deceived.

6. In time of temptation be not buſie to diſpute, but rely upon the Concluſion, and throw your ſelf upon

upon God, and contend not with him but in prayer, and in the preſence and with the help of a prudent untempted Guide: and be ſure to eſteem all changes of belief which offer themſelves in the time of your greateſt weakneſs (contrary to the perſuaſions of your beſt underſtanding) to be temptations, and reject them accordingly.

7. It is a prudent courſe, that in our health and beſt advantages we lay up particular arguments and inſtruments of perſuaſion and confidence, to be brought forth and uſed in the great day of expence; and that eſpecially in ſuch things in which we uſe to be moſt tempted, and in which we are leaſt confident, and which are moſt neceſſary, and which commonly the Devil uſes to aſſault us withall in the days of our viſitation.

8. The wiſedom of the Church of God is very remarkable in appointing Feſtivals or Holy-days, whoſe Solemnity and Offices have no other ſpecial buſineſs but to record the Article of the day; ſuch as *Trinity-Sunday*, *Aſcenſion*, *Eaſter*, *Chriſtmas-day*: and to thoſe perſons who can onely believe, not prove or diſpute, there is no better inſtrument to cauſe the remembrance and plain notion, and to endear the affection and hearty aſſent to the Article, than the proclaiming and recommending it by the feſtivity and joy of a Holy-day.

SECT. II.

Of the Hope of a Chriſtian.

FAith differs from Hope in the extenſion of its object, and in the intention of degree. S. *Auſtin* thus accounts their difference. Faith is of all things revealed, good and bad, rewards and puniſhments, of things paſt, preſent and to come, of things that concern us, and of things that concern us not; but Hope hath for its object things onely that are good and fit to be hoped for, future, and concerning our ſelves: and becauſe theſe Enchirid. c. 8.

theſe things are offered to us upon conditions of which we may ſo fail as we may change our will, therefore our certainty is leſs than the adherences of Faith; which (becauſe Faith relies onely upon one propoſition, that is, the truth of the Word of God) cannot be made uncertain in themſelves, though the object of our Hope may become uncertain to us, and to our poſſeſſion. For it is infallibly certain, that there is Heaven for all the godly, and for me amongſt them all if I doe my duty. But that I ſhall enter into Heaven, is the object of my Hope, not of my Faith, and is ſo ſure as it is certain I ſhall perſevere in the ways of God.

The Acts of Hope are;

1. To rely upon God with a confident expectation of his promiſes; ever eſteeming that every promiſe of God is a magazine of all that grace and relief which we can need in that inſtance for which the promiſe is made. *Every degree of Hope is a degree of Confidence.*

2. To eſteem all the danger of an action, and the poſſibilities of miſcarriage, and every croſs accident that can intervene, to be no defect on God's part, but either a mercy on his part, or a fault on ours: for then we ſhall be ſure to truſt in God when we ſee him to be our confidence, and our ſelves the cauſe of all miſchances. *The Hope of a Chriſtian is prudent and religious.*

3. To rejoyce in the midſt of a misfortune or ſeeming ſadneſs, knowing that this may work for good, and will, if we be not wanting to our Souls. This is a direct act of Hope, to look through the cloud, and look for a beam of the light from God: and this is called in Scripture, *Rejoycing in Tribulation*, when *the God of Hope fills us with all joy in believing*. *Every degree of Hope brings a degree of Joy.*

4. To deſire, to pray, and to long for the great object of our Hope, the mighty price of our high Calling; and to deſire the other things of this life as they

are

are promiſed, that is, ſo far as they are made neceſſary and uſefull to us in order to God's glory and the great end of Souls. Hope and Faſting are ſaid to be the two wings of Prayer. Faſting is but as the wing of a Bird; but Hope is like the wing of an Angel ſoaring up to Heaven, and bears our prayers to the throne of Grace. Without Hope it is impoſſible to pray; but Hope makes our prayers reaſonable, paſſionate and religious; for it relies upon God's promiſe, or experience, or providence, and ſtory. *Prayer is always in proportion to our Hope zealous and affectionate.*

5. Perſeverance is the perfection of the duty of Hope, and its laſt act; and ſo long as our Hope continues, ſo long we go on in duty and diligence; but he that is to raiſe a Caſtle in an hour, ſits down and does nothing towards it: and *Herod* the Sophiſter left off to teach his ſon, when he ſaw that 24 Pages appointed to wait on him, and called by the ſeveral Letters of the Alphabet, could never make him to underſtand his Letters perfectly.

Rules to govern our Hope.

1. *Let your Hope be moderate*, proportioned to your ſtate, perſon and condition, whether it be for gifts or graces, or temporal favours. It is an ambitious hope for perſons whoſe diligence is like them that are leaſt in the Kingdom of Heaven, to believe themſelves endeared to God as the greateſt Saints, or that they ſhall have a throne equal to S. *Paul*, or the bleſſed Virgin *Mary*. A Stammerer cannot with moderation hope for the gifts of Tongues, or a Peaſant to become learned as *Origen*: or if a Beggar deſires or hopes to become a King, or asks for a thouſand pounds a year, we call him impudent, not paſſionate, much leſs reaſonable. Hope that God will crown your endeavour with equal meaſures of that reward which he indeed freely gives, but yet gives according to our proportions. Hope for good ſucceſs according to, or not much beyond, the efficacy of the cauſes and the inſtrument: and

let the Husbandman hope for a good Harveſt, not for a rich Kingdom, or a victorious Army.

2. *Let your Hope be well founded*, relying upon juſt confidences, that is, upon God according to his revelations and promiſes. For it is poſſible for a man to have a vain hope upon God: and in matters of Religion it is preſumption to hope that God's mercies will be poured forth upon lazy perſons that doe nothing towards holy and ſtrict walking, nothing (I ſay) but truſt, and long for an event beſides and againſt all diſpoſition of the means. Every falſe principle in Religion is a Reed of *Egypt*, falſe and dangerous. * Rely not in temporal things upon uncertain Prophecies and Aſtrology, not upon our own wit or induſtry, not upon gold or friends, not upon Armies and Princes; expect not health from Phyſicians that cannot cure their own breath, much leſs their mortality: uſe all lawfull inſtruments, but expect nothing from them above their natural or ordinary efficacy, and in the uſe of them from God expect a bleſſing. A hope that is eaſie and credulous is an arm of fleſh, an ill ſupporter without a bone.

Jer. 17. 5.

3. *Let your Hope be without vanity*, or gariſhneſs of ſpirit, but ſober, grave and ſilent, fixed in the heart, not born upon the lip, apt to ſupport our ſpirits within, but not to provoke envy abroad.

4. *Let your hope be of things poſſible, ſafe and uſefull.* He that hopes for an opportunity of acting his revenge, or luſt, or rapine, watches to doe himſelf a miſchief. All evils of our ſelves or brethren are objects of our fear, not hope: and when it is truly underſtood, things uſeleſs and unſafe can no more be wiſhed for, than things impoſſible can be obtained.

Di coſi fuori di credenza Non vi ol r far ſperanza.

5. *Let your hope be patient*, without tediouſneſs of ſpirit, or haſtineſs of prefixing time. Make no limits or preſcriptions to God, but let your prayers and endeavours go on ſtill with a conſtant attendance on the periods of God's providence. The men of *Bethulia* reſolved to wait upon God but five days longer: but deliverance ſtayed ſeven days, and yet came at laſt. And take not every accident for an argument of deſpair:

but

but go on ſtill in hoping, and begin again to work if any ill accident have interrupted you.

Means of Hope, and Remedies againſt Deſpair.

The means to cure Deſpair, and to continue or increaſe Hope, are partly by conſideration, partly by exerciſe.

1. Apply your mind to the cure of all the proper cauſes of Deſpair: and they are weakneſs of Spirit, or violence of Paſſion. He that greedily covets is impatient of delay, and deſperate in contrary accidents; and he that is little of heart is alſo little of hope, and apt to ſorrow and ſuſpicion. μικρόψυχοι μακρόλυποι.

2. Deſpiſe the things of the World, and be indifferent to all changes and events of providence: and for the things of God the promiſes are certain to be performed in kind; and where there is leſs variety of chance, there is leſs poſſibility of being *(d)* mocked: but he that creates to himſelf thouſands of little hopes, uncertain in the promiſe, fallible in the event, and depending upon ten thouſand circumſtances, (as are all the things of this World) ſhall often fail in his expectations, and be uſed to arguments of diſtruſt in ſuch hopes.

(a) Ἐλπὶς μὲν σὺ τύχῃ, μέγα χαίρεττι, τλῶ δόδν ἐυρύν·
Οὐκ ἐπὶ γὰρ σφετέροις ὄπλοις ἐρύομεν· ἱππότα δῶμα·
Οὔτε γὰρ ἐν μεσάτῃσι πολυπλανέες μάλα ἴστε·
Οὔτε γὰρ ἀτρεκέως κε ἑκάστῳ, ὅμμες ἐν ὑμῖν
Φράσσαιτε ὡς ἐν ὕπνῳ ἰμβάλλοιτ'· οἵη τ' ἰόντα.
Παίζοιτε, σφεφίοιτε, ὅσοι ἐμεῦ ὕστερον ὄντες
Εὑρεῖ' ἐνοίοντας ὅπερ θέμις ἀθανάτοισι. *Homer.*

3. So long as your hopes are regular and reaſonable, though in temporal affairs, ſuch as are deliverance from enemies, eſcaping a ſtorm or ſhipwreck, recovery from a ſickneſs, ability to pay your debts, *&c.* remember that there are ſome things ordinary, and ſome things extraordinary to prevent Deſpair. In ordinary remember that the very hoping in God is an endearment of him, and a means to obtain the bleſſing. [*I will deliver him becauſe he hath put his truſt in me.*]

me.] 2. There are in God all those glorious Attributes and excellencies which in the nature of things can possibly create or confirm Hope. God is 1. Strong, 2. Wise, 3. True, 4. Loving. There cannot be added another capacity to create a confidence; for upon these premisses we cannot fail of receiving what is fit for us. 3. God hath obliged himself by promise that we shall have the good of every thing we desire: for even losses and denial shall *work for the good of them that fear God.* And if we will trust the Truth of God for performance of the general, we may well trust his Wisedom to chuse for us the particular. * But the extraordinaries of God are apt to supply the defect of all natural and humane possibilities. 1. God hath in many instances given extraordinary virtue to the active causes and instruments: to a jawbone to kill a multitude; to 300 men to destroy a great Army; to *Jonathan* and his Armour-bearer to rout a whole Garrison. 2. He hath given excellent sufferance and vigorousness to the sufferers, arming them with strange courage, heroical fortitude, invincible resolution, and glorious patience: and thus he lays no more upon us than we are able to bear; for when he increases our sufferings, he lessens them by increasing our patience. 3. His Providence is extraregular and produces strange things beyond common rules: and he that led *Israel* through a Sea, and made a Rock pour forth waters, and the Heavens to give them bread and flesh, and whole Armies to be destroyed with phantastick noises, and the fortune of all *France* to be recovered and intirely revolved by the arms and conduct of a Girl against the torrent of the *English* fortune and Chivalry; can doe what he please, and still retains the same affections to his people, and the same providence over mankind as ever. And it is impossible for that man to despair who remembers that *his helper is Omnipotent*, and can doe what he please. Let us rest there a-while; he can if he please: And he is infinitely loving, willing enough: And he is infinitely wise, chusing better for us than we can doe for our selves. This in all ages and chances hath supported

Heb. 2. 18.

ted the afflicted people of God, and carried them on drie ground through a red Sea. God invites and cherishes the hopes of Men by all the variety of his Providence.

4. If your case be brought to the last extremity, and that you are at the pit's brink, even the very margin of the Grave, yet then despair not; at least put it off a little longer, and remember that whatsoever final accident takes away all Hope from you, if you stay a little longer, and in the mean while bear it sweetly, it will also take away all Despair too. For when you enter into the regions of death, you rest from all your labours and your fears.

5. Let them who are tempted to despair of their salvation, consider how much Christ suffered to redeem us from sin and its eternal punishment; and he that considers this must needs believe that the desires which God had to save us were not less than infinite, and therefore not easily to be satisfied without it.

6. Let no man despair of God's mercies to forgive him, unless he be sure that his sins be greater than God's mercies. If they be not, we have much reason to hope that the stronger ingredient will prevail so long as we are in the time and state of repentance, and within the possibilities and latitude of the Covenant, and as long as any promise can but reflect upon him with an oblique beam of comfort. Possibly the man may err in his judgment of circumstances, and therefore let him fear; but because it is not certain he is mistaken, let him not despair.

7. Consider that God, who knows all the events of Men, and what their final condition shall be, who shall be saved, and who will perish, yet he treateth them as his own, calls them to be his own, offers fair conditions as to his own, gives them blessings, arguments of mercy, and instances of fear to call them off from death, and to call them home to life, and in all this shews no despair of happiness to them; and therefore much less should any man despair for himself, since he never was able to reade the Scrolls of the eternal predestination.

8. Remember that Deſpair belongs onely to paſſionate Fools or Villains, (ſuch as were *Achitophel* and *Judas*) or elſe to Devils and damned perſons: and as the hope of ſalvation is a good diſpoſition towards it; ſo is deſpair a certain conſignation to eternal ruine. A man may be damned for deſpairing to be ſaved. Deſpair is the proper paſſion of damnation.

V. Bede. *God hath placed truth and felicity in Heaven; curioſity and repentance upon Earth: but miſery and deſpair are the portions of Hell.*

9. Gather together into your ſpirit and its treaſure-houſe [the memory] not onely all the promiſes of God, but alſo the remembrances of experience, and the former ſenſes of the Divine favours, that from thence you may argue from times paſt to the preſent, and enlarge to the future, and to greater bleſſings. For although the conjectures and expectations of Hope are not like the concluſions of Faith, yet they are a helmet againſt the ſcorchings of Deſpair in temporal things, and an anchor of the Soul ſure and ſtedfaſt againſt the fluctuations of the ſpirit in matters of the Soul. S. *Bernard* reckons divers principles of Hope by enumerating the inſtances of the Divine mercy; and we may by them reduce this rule to practice in the following manner. 1. God hath preſerved me from many ſins: his mercies are infinite: I hope he will ſtill preſerve me from more, and for ever. * 2. I have ſinned, and God ſmote me not: his mercies are ſtill over the Penitent: I hope he will deliver me from all the evils I have deſerved. He hath forgiven me many ſins of malice, and therefore ſurely he will pity my infirmities. * 3. God viſited my heart and changed it: he loves the work of his own hands, and ſo my heart is now become: I hope he will love this too. * 4. When I repented he received me gratiouſly; and therefore I hope if I doe my endeavour he will totally forgive me. * 5. He helped my ſlow and beginning endeavours; and therefore I hope he will lead me to perfection. * 6. When he had given me ſomething firſt, then he gave me more: I hope therefore he will keep me from falling, and

give

give me the grace of perſeverance. *7. He hath choſen me to be a Diſciple of Chriſt's inſtitution; he hath elected me to his Kingdom of grace; and therefore I hope alſo to the Kingdom of his glory. *8. He died for me when I was his enemy; and therefore I hope he will ſave me when he hath reconciled me to him, and is become my friend. *9. *God hath given us his Son; how ſhould not he with him give us all things elſe?* All theſe Saint *Bernard* reduces to theſe three Heads, as the inſtruments of all our hopes: 1. The charity of God adopting us, 2. The truth of his promiſes, 3. The power of his performance: which if any truly weighs, no infirmity or accident can break his hopes into undiſcernible fragments, but ſome good planks will remain after the greateſt ſtorm and ſhipwreck. This was Saint *Paul*'s inſtrument: *Experience begets hope, and hope maketh not aſhamed.*

10. Do thou take care onely of thy duty, of the means and proper inſtruments of thy purpoſe, and leave the end to God: lay that up with him, and he will take care of all that is intruſted to him: and this being an act of confidence in God, is alſo a means of ſecurity to thee.

11. By ſpecial arts of ſpiritual prudence and arguments ſecure the confident belief of the Reſurrection, and thou canſt not but hope for every thing elſe which you may reaſonably expect, or lawfully deſire upon the ſtock of the Divine mercies and promiſes.

12. If a Deſpair ſeiſes you in a particular temporal inſtance, let it not defile thy ſpirit with impure mixture, or mingle in ſpiritual conſiderations; but rather let it make thee fortifie thy ſoul in matters of Religion, that by being thrown out of your earthly dwelling and confidence, you may retire into the ſtrengths of grace, and hope the more ſtrongly in that, by how much you are the more defeated in this, that deſpair of a fortune or a ſucceſs may become the neceſſity of all vertue.

SECT. III.

Of Charity, or the Love of God.

LOve is the greateſt thing that God can give us, for himſelf is Love; and it is the greateſt thing we can give to God, for it will alſo give our ſelves, and carry with it all that is ours. The Apoſtle calls it *the band of perfection*; it is *the Old*, and it is *the New*, and it is *the great Commandment*, and it is all the Commandments, for it is *the fulfilling of the Law*. It does the work of all other graces, without any inſtrument but its own immediate virtue. For as the love to ſin makes a man ſin againſt all his own Reaſon, and all the diſcourſes of wiſedom, and all the advices of his friends, and without temptation, and without opportunity: ſo does the love of God; it makes a man chaſt without the laborious arts of faſting and exteriour diſciplines, temperate in the midſt of feaſts, and is active enough to chuſe it without any intermedial appetites, and reaches at Glory through the very heart of Grace, without any other arms but thoſe of Love. It is a grace that loves God for himſelf, and our Neighbours for God. The conſideration of God's goodneſs and bounty, the experience of thoſe profitable and excellent emanations from him, may be, and moſt commonly are, the firſt motive of our Love: but when we are once entred, and have taſted the goodneſs of God, we love the ſpring for its own excellency, paſſing from paſſion to reaſon, from thanking to adoring, from ſenſe to ſpirit, from conſidering our ſelves to an union with God: and this is the image and little repreſentation of Heaven; it is beatitude in picture, or rather the infancy and beginnings of glory.

We need no incentives by way of ſpecial enumeration to move us to the love of God, for we cannot love any thing for any reaſon real or imaginary, but that excellence is infinitely more eminent in God. There can but two things create Love, *Perfection* and *Uſefulneſs*;

fulneſs; to which anſwer on our part, 1. *Admiration*, and 2. *Deſire*; and both theſe are centred in Love. For the entertainment of the firſt, there is in God an infinite nature, Immenſity or vaſtneſs without extenſion or limit, Immutability, Eternity, Omnipotence, Omniſcience, Holineſs, Dominion, Providence, Bounty, Mercy, Juſtice, Perfection in himſelf, and the End to which all things and all actions muſt be directed, and will at laſt arrive. The conſideration of which may be heightned, if we conſider our diſtance from all theſe glories; Our ſmallneſs and limited nature, our nothing, our inconſtancy, our age like a ſpan, our weakneſs and ignorance, our poverty, our inadvertency and inconſideration, our diſabilities and diſaffections to doe good, our harſh natures and unmercifull inclinations, our univerſal iniquity, and our neceſſities and dependencies, not onely on God originally and eſſentially, but even our need of the meaneſt of God's creatures, and our being obnoxious to the weakeſt and moſt contemptible. But for the entertainment of the ſecond, we may conſider that in him is a torrent of pleaſure for the voluptuous, he is the fountain of honour for the ambitious, an inexhauſtible treaſure for the covetous. Our vices are in love with phantaſtick pleaſures and images of perfection, which are truly and really to be found no-where but in God. And therefore our vertues have ſuch proper objects, that it is but reaſonable they ſhould all turn into Love: for certain it is that this Love will turn all into vertue. For in the ſcrutinies for righteouſneſs and judgment, *When it is inquired whether ſuch a perſon be a good man or no, the meaning is not, What does he believe? or what does he hope? but what he loves.* S. *Aug.* l. 2. Conſeſ. c. 6.

The Acts of Love to God are,

1. Love does all things which may pleaſe the beloved perſon; it performs all his commandments: and this is one of the greateſt inſtances and arguments of our love that God requires of us, [This is Love,

Love, that we keep his Commandments [*Love is obedient.*]

2. It does all the intimations and ſecret ſignifications of his pleaſure whom we love: and this is an argument of a great degree of it. The firſt inſtance is it that makes the love accepted: but this gives a greatneſs and ſingularity to it. The firſt is the leaſt, and leſs than it cannot doe our duty: but without this ſecond we cannot come to perfection. *Great Love is alſo pliant and inquiſitive* in the inſtances of its expreſſion.

3. Love gives away all things, that ſo he may advance the intereſt of the beloved perſon: it relieves all that he would have relieved, and ſpends it ſelf in ſuch real ſignifications as it is enabled withall. He never loved God that will quit any thing of his Religion to ſave his money. *Love is always liberal and communicative.*

4. It ſuffers all things that are impoſed by its beloved, or that can happen for his ſake, or that intervene in his ſervice, chearfully, ſweetly, willingly, expecting that God ſhould turn them into good, and
1 Cor. 13. inſtruments of felicity. *Charity hopeth all things, endureth all things. Love is patient* and content with any thing, ſo it be together with its beloved.

5. Love is alſo impatient of any thing that may diſpleaſe the beloved perſon, hating all ſin as the enemy of its friend; for Love contracts all the ſame relations, and marries the ſame friendſhips and the ſame hatreds; and all affection to a ſin is perfectly inconſiſtent with the love of God. Love is not divided between God and God's enemy: we muſt love God with all our heart, that is, give him a whole and undivided affection having love for nothing elſe but ſuch things which he allows, and which he commands or loves himſelf.

6. *Love endeavours for ever to be preſent*, to converſe with, to enjoy, to be united with its object, loves to be talking of him, reciting his praiſes, telling his ſtories, repeating his words, imitating his geſtures, tranſcribing his copy in every thing; and every degree

gree of union and every degree of likeneſs is a degree of love; and it can endure any thing but the diſpleaſure and the abſence of its beloved. For we are not to uſe God and Religion as men uſe perfumes, with which they are delighted when they have them, but can very well be without them. True charity is reſtleſs till it enjoys God in ſuch inſtances in which it wants him: it is like hunger and thirſt, it muſt be fed or it cannot be anſwered; and nothing can ſupply the preſence, or make recompence for the abſence of God, or of the effects of his favour, and the light of his countenance.

Amoris ut morſum qui verè ſenſerit.

7. *True Love in all accidents looks upon the beloved perſon*, and obſerves his countenance, and how he approves or diſapproves it, and accordingly looks ſad or chearfull. He that loves God is not diſpleaſed at thoſe accidents which God chuſes, nor murmurs at thoſe changes which he makes in his family, nor envies at thoſe gifts he beſtows: but chuſes as he likes, and is ruled by his judgment, and is perfectly of his perſuaſion, loving to learn where God is the Teacher, and being content to be ignorant or ſilent where he is not pleaſed to open himſelf.

8. *Love is curious of little things*, or circumſtances and meaſures, and little accidents, not allowing to it ſelf any infirmity which it ſtrives not to maſter, aiming at what it cannot yet reach, deſiring to be of an angelical purity, and of a perfect innocence, and a ſeraphical fervour, and fears every image of offence; is as much afflicted at an idle word as ſome at an act of adultery, and will not allow to it ſelf ſo much anger as will diſturb a child, nor endure the impurity of a dream. And this is the curioſity and niceneſs of divine Love; this is *the fear of God*, and is the daughter and production of Love.

Plutarchus citans carmen de ſuo Apolline, adjicit ex Herodoto, quaſi de ſuo, De eo os meum continent eſto.

The Meaſures and Rules of Divine Love.

But becauſe this Paſſion is pure as the brighteſt and ſmootheſt mirrour, and therefore is apt to be ſullied with

with every impurer breath, we muſt be carefull that our love to God be governed by theſe meaſures.

1. That our Love be ſweet, even, and full of tranquillity, having in it no violences or tranſportations, but going on in a courſe of holy actions and duties which are proportionable to our condition and preſent ſtate; not to ſatisfie all the deſire, but all the probabilities and meaſures of our ſtrength. A new beginner in Religion hath paſſionate and violent deſires: but they muſt not be the meaſure of his actions: But he muſt conſider his ſtrength, his late ſickneſs and ſtate of death, the proper temptations of his condition, and ſtand at firſt upon his defence; not go to ſtorm a ſtrong Fort, or attaque a potent Enemy, or doe heroical Actions, and fitter for giants in Religion. Indiſcreet violences and untimely forwardneſs are the rocks of Religion, againſt which tender ſpirits often ſuffer ſhipwreck.

2. Let our Love be prudent and without illuſion: that is, that it expreſs it ſelf in ſuch inſtances which God hath choſen, or which we chuſe our ſelves by proportion to his rules and meaſures. Love turns into doting when Religion turns into Superſtition. No degree of love can be imprudent, but the expreſſions may: we cannot love God too much, but we may proclaim it in undecent manners.

3. Let our Love be firm, conſtant and inſeparable; not coming and returning like the tide, but deſcending like a never-failing river, ever running into the Ocean of Divine excellency, paſſing on in the chanels of duty and a conſtant obedience, and never ceaſing to be what it is, till it comes to what it deſires to be; ſtill being a river till it be turned into ſea and vaſtneſs, even the immenſity of a bleſſed Eternity.

Although the conſideration of the Divine excellencies and mercies be infinitely ſufficient to produce in us love to God, (who is inviſible, and yet not diſtant from us, but we feel him in his bleſſings, he dwells in our hearts by faith, we feed on him in the Sacrament, and are made all one with him in the incarnation and glorification of *Jeſus*;) yet that we may the

the better inkindle and increaſe our love to God, the following advices are not uſeleſs.

Helps to increaſe our Love to God by way of Exerciſe.

1. Cut off all earthly and ſenſual loves, for they pollute and unhallow the pure and ſpiritual love. Every degree of inordinate affection to the things of this World, and every act of love to a ſin, is a perfect enemy to the love of God; and it is a great ſhame to take any part of our affection from the eternal God, to beſtow it upon its Creature in defiance of the Creatour; or to give it to the Devil, our open enemy, in diſparagement of him who is the fountain of all excellencies and celeſtial amities.

2. Lay fetters and reſtraints upon the imaginative and phantaſtick part; becauſe our fancy being an imperfect and higher faculty is uſually pleaſed with the entertainments of ſhadows and gauds; and becauſe the things of the world fill it with ſuch beauties and phantaſtick imagery, the fancy preſents ſuch objects as amiable to the affections and elective powers. Perſons of fancy, ſuch as are women and children, have always the moſt violent loves: but therefore if we be carefull with what repreſentments we fill our fancy, we may the ſooner rectifie our loves. To this purpoſe it is good that we tranſplant the inſtruments of fancy into Religion: and for this reaſon Muſick was brought into Churches, and Ornaments, and Perfumes, and comely Garments, and Solemnities, and decent Ceremonies, that the buſie and leſs-diſcerning fancy being bribed with its proper objects may be inſtrumental to a more celeſtial and ſpiritual love.

3. Remove ſolitude or worldly cares, and multitudes of ſecular buſineſſes: for if theſe take up the intention and actual application of our thoughts and our employments, they will alſo poſſeſs our paſſions, which if they be filled with one object, though ignoble, cannot attend another, though more excellent.

We

We always contract a friendſhip and relation with thoſe with whom we converſe: our very Countrey is dear to us for our being in it; and the Neighbours of the ſame Village, and thoſe that buy and ſell with us, have ſeiſed upon ſome portions of love: and therefore if we dwell in the affairs of the World, we ſhall alſo grow in love with them; and all our love or all our hatred, all our hopes or all our fears, which the eternal God would willingly ſecure to himſelf, and eſteem amongſt his treaſures and pretious things, ſhall be ſpent upon trifles and vanities.

4. Do not onely chuſe the things of God, but ſecure your inclinations and aptneſſes for God and for Religion. For it will be a hard thing for a man to doe ſuch a perſonal violence to his firſt deſires, as to chuſe whatſoever he hath no mind to. A man will many times ſatisfie the importunity and daily ſolicitations of his firſt longings: and therefore there is nothing can ſecure our loves to God, but ſtopping the natural fountains, and making Religion to grow near the firſt deſires of the ſoul.

5. Converſe with God by frequent prayer. In particular, deſire that your deſires may be right, and love to have your affections regular and holy. To which purpoſe make very frequent addreſſes to God by ejaculations and communions, and an aſſiduous daily devotion: Diſcover to him all your wants, complain to him of all your affronts; doe as *Hezekiah* did, lay your misfortunes and all your ill news before him, *ſpread them before the Lord*; call to him for health, run to him for counſel, beg of him for pardon: and it is as natural to love him to whom we make ſuch addreſſes, and of whom we have ſuch dependences, as it is for children to love their parents.

6. Conſider the immenſity and vaſtneſs of the Divine Love to us, expreſſed in all the emanations of his Providence; 1. *In his Creation*, 2. *In his Conſervation of us.* For it is not my Prince or my Patron, or my Friend that ſupports me, or relieves my needs; but God, who made the Corn that my friend ſends me,

who

who created the Grapes, and ſupported him who hath as many dependences, and as many natural neceſſities, and as perfect diſabilities as my ſelf. God indeed made him the inſtrument of his providence to me, as he hath made his own Land or his own Cattel to him: with this onely difference, that God by his miniſtration to me intends to doe him a favour and a reward, which to natural inſtruments he doth not. 3. *In giving his Son*, 4. *In forgiving our ſins*, 5. *In adopting us to glory*; and ten thouſand times ten thouſand little accidents and inſtances happening in the doing every of theſe; and it is not poſſible but for ſo great love we ſhould give love again, for God we ſhould give Man, for felicity we ſhould part with our miſery. Nay, ſo great is the love of the holy *Jeſus*, God incarnate, that he would leave all his triumphant glories, and die once more for Man, if it were neceſſary for procuring felicity to him.

Sic *Jeſus* dixit S. *Carpo* apud *Dionyſium* epiſt. ad *Demophilum*.

In the uſe of theſe inſtruments Love will grow in ſeveral knots and ſteps, like the Sugar-canes of *India*, according to a thouſand varieties in the perſon loving; and it will be great or leſs in ſeveral perſons, and in the ſame, according to his growth in Chriſtianity. But in general diſcourſing there are but two ſtates of Love, and thoſe are *Labour of Love*, and the *Zeal of Love*: the firſt is duty, the ſecond is perfection.

The two ſtates of Love to God.

The leaſt love that is muſt be *obedient*, *pure*, *ſimple* and *communicative*: that is, it muſt exclude all affection to ſin, and all inordinate affection to the World, and muſt be expreſſive according to our power in the inſtances of duty, and muſt be love for love's ſake: and of this love Martyrdom is the higheſt inſtance, that is, a readineſs of mind rather to *ſuffer* any evil than to *doe* any. Of this our bleſſed Saviour affirmed, *That no man had greater love than this*: that is, this is the higheſt point of duty, the greateſt love that God requires of Man. And yet he that is the moſt imperfect,

with every impurer breath, we muſt be carefull that our love to God be governed by theſe meaſures.

1. That our Love be ſweet, even, and full of tranquillity, having in it no violences or tranſportations, but going on in a courſe of holy actions and duties which are proportionable to our condition and preſent ſtate; not to ſatisfie all the deſire, but all the probabilities and meaſures of our ſtrength. A new beginner in Religion hath paſſionate and violent deſires: but they muſt not be the meaſure of his actions: But he muſt conſider his ſtrength, his late ſickneſs and ſtate of death, the proper temptations of his condition, and ſtand at firſt upon his defence; not go to ſtorm a ſtrong Fort, or attaque a potent Enemy, or doe heroical Actions, and fitter for giants in Religion. Indiſcreet violences and untimely forwardneſs are the rocks of Religion, againſt which tender ſpirits often ſuffer ſhipwreck.

2. Let our Love be prudent and without illuſion: that is, that it expreſs it ſelf in ſuch inſtances which God hath choſen, or which we chuſe our ſelves by proportion to his rules and meaſures. Love turns into doting when Religion turns into Superſtition. No degree of love can be imprudent, but the expreſſions may: we cannot love God too much, but we may proclaim it in undecent manners.

3. Let our Love be firm, conſtant and inſeparable; not coming and returning like the tide, but deſcending like a never-failing river, ever running into the Ocean of Divine excellency, paſſing on in the chanels of duty and a conſtant obedience, and never ceaſing to be what it is, till it comes to what it deſires to be; ſtill being a river till it be turned into ſea and vaſtneſs, even the immenſity of a bleſſed Eternity.

Although the conſideration of the Divine excellencies and mercies be infinitely ſufficient to produce in us love to God, (who is inviſible, and yet not diſtant from us, but we feel him in his bleſſings, he dwells in our hearts by faith, we feed on him in the Sacrament, and are made all one with him in the incarnation and glorification of *Jeſus*;) yet that we may the

the better inkindle and increaſe our love to God, the following advices are not uſeleſs.

Helps to increaſe our Love to God by way of Exerciſe.

1. Cut off all earthly and ſenſual loves, for they pollute and unhallow the pure and ſpiritual love. Every degree of inordinate affection to the things of this World, and every act of love to a ſin, is a perfect enemy to the love of God; and it is a great ſhame to take any part of our affection from the eternal God, to beſtow it upon its Creature in defiance of the Creatour; or to give it to the Devil, our open enemy, in diſparagement of him who is the fountain of all excellencies and celeſtial amities.

2. Lay fetters and reſtraints upon the imaginative and phantaſtick part; becauſe our fancy being an imperfect and higher faculty is uſually pleaſed with the entertainments of ſhadows and gauds; and becauſe the things of the world fill it with ſuch beauties and phantaſtick imagery, the fancy preſents ſuch objects as amiable to the affections and elective powers. Perſons of fancy, ſuch as are women and children, have always the moſt violent loves: but therefore if we be carefull with what repreſentments we fill our fancy, we may the ſooner rectifie our loves. To this purpoſe it is good that we tranſplant the inſtruments of fancy into Religion: and for this reaſon Muſick was brought into Churches, and Ornaments, and Perfumes, and comely Garments, and Solemnities, and decent Ceremonies, that the buſie and leſs-diſcerning fancy being bribed with its proper objects may be inſtrumental to a more celeſtial and ſpiritual love.

3. Remove ſolitude or worldly cares, and multitudes of ſecular buſineſſes: for if theſe take up the intention and actual application of our thoughts and our employments, they will alſo poſſeſs our paſſions, which if they be filled with one object, though ignoble, cannot attend another, though more excellent.

We

We always contract a friendſhip and relation with thoſe with whom we converſe: our very Countrey is dear to us for our being in it; and the Neighbours of the ſame Village, and thoſe that buy and ſell with us, have ſeiſed upon ſome portions of love: and therefore if we dwell in the affairs of the World, we ſhall alſo grow in love with them; and all our love or all our hatred, all our hopes or all our fears, which the eternal God would willingly ſecure to himſelf, and eſteem amongſt his treaſures and pretious things, ſhall be ſpent upon trifles and vanities.

4. Do not onely chuſe the things of God, but ſecure your inclinations and aptneſſes for God and for Religion. For it will be a hard thing for a man to doe ſuch a perſonal violence to his firſt deſires, as to chuſe whatſoever he hath no mind to. A man will many times ſatisfie the importunity and daily ſolicitations of his firſt longings: and therefore there is nothing can ſecure our loves to God, but ſtopping the natural fountains, and making Religion to grow near the firſt deſires of the ſoul.

5. Converſe with God by frequent prayer. In particular, deſire that your deſires may be right, and love to have your affections regular and holy. To which purpoſe make very frequent addreſſes to God by ejaculations and communions, and an aſſiduous daily devotion: Diſcover to him all your wants, complain to him of all your affronts; doe as *Hezekiah* did, lay your misfortunes and all your ill news before him, *ſpread them before the Lord*; call to him for health, run to him for counſel, beg of him for pardon: and it is as natural to love him to whom we make ſuch addreſſes, and of whom we have ſuch dependences, as it is for children to love their parents.

6. Conſider the immenſity and vaſtneſs of the Divine Love to us, expreſſed in all the emanations of his Providence; 1. *In his Creation*, 2. *In his Conſervation of us.* For it is not my Prince or my Patron, or my Friend that ſupports me, or relieves my needs; but God, who made the Corn that my friend ſends me,

who

who created the Grapes, and ſupported him who hath as many dependences, and as many natural neceſſities, and as perfect diſabilities as my ſelf. God indeed made him the inſtrument of his providence to me, as he hath made his own Land or his own Cattel to him: with this onely difference, that God by his miniſtration to me intends to doe him a favour and a reward, which to natural inſtruments he doth not. 3. *In giving his Son*, 4. *In forgiving our ſins*, 5. *In adopting us to glory*; and ten thouſand times ten thouſand little accidents and inſtances happening in the doing every of theſe; and it is not poſſible but for ſo great love we ſhould give love again, for God we ſhould give Man, for felicity we ſhould part with our miſery. Nay, ſo great is the love of the holy *Jeſus*, God incarnate, that he would leave all his triumphant glories, and die once more for Man, if it were neceſſary for procuring felicity to him.

Sic *Jeſus* dixit S. *Carpo* apud *Dionyſium* epiſt. ad *Demophilum*.

In the uſe of theſe inſtruments Love will grow in ſeveral knots and ſteps, like the Sugar-canes of *India*, according to a thouſand varieties in the perſon loving; and it will be great or leſs in ſeveral perſons, and in the ſame, according to his growth in Chriſtianity. But in general diſcourſing there are but two ſtates of Love, and thoſe are *Labour of Love*, and the *Zeal of Love*: the firſt is duty, the ſecond is perfection.

The two ſtates of Love to God.

The leaſt love that is muſt be *obedient*, *pure*, *ſimple* and *communicative*: that is, it muſt exclude all affection to ſin, and all inordinate affection to the World, and muſt be expreſſive according to our power in the inſtances of duty, and muſt be love for love's ſake: and of this love Martyrdom is the higheſt inſtance, that is, a readineſs of mind rather to *ſuffer* any evil than to *doe* any. Of this our bleſſed Saviour affirmed, *That no man had greater love than this*: that is, this is the higheſt point of duty, the greateſt love that God requires of Man. And yet he that is the moſt imperfect,

fect muſt have this love alſo in preparation of mind, and muſt differ from another in nothing, except in the degrees of promptneſs and alacrity. And in this ſenſe, he that loves God truly, (though but with a beginning and tender love) yet he loves God with all his heart, that is, with that degree of love which is the higheſt point of duty, and of God's charge upon us; and he that loves God with all his heart, may yet increaſe *with the increaſe of God*: juſt as there are degrees of love to God among the Saints, and yet each of them love him with all their powers and capacities.

2. But the greater ſtate of love is the Zeal of love, which runs out into excreſcencies and ſuckers like a fruitfull and pleaſant tree, or burſting into gums, and producing fruits, not of a monſtrous, but of an extraordinary and heroical greatneſs. Concerning which theſe cautions are to be obſerved:

Cautions and Rules concerning Zeal.

Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε. Gal. 4. 18.

1. If Zeal be in the beginnings of our ſpiritual birth, or be ſhort, ſudden and tranſient, or be a conſequent of a man's natural temper, or come upon any cauſe but after a long growth of a temperate and well-regulated love, it is to be ſuſpected for paſſion and frowardneſs, rather than the vertical point of love.

2. That Zeal onely is good which in a fervent love hath temperate expreſſions. For let the affection boil as high as it can, yet if it boil over into irregular and ſtrange actions, it will have but few, but will need many excuſes. *Elijah* was zealous for the Lord of Hoſts, and yet he was ſo tranſported with it, that he could not receive anſwer from God, till by muſick he was recompoſed and tamed: and *Moſes* broke both the Tables of the Law by being paſſionately zealous againſt them that brake the firſt.

3. Zeal muſt ſpend its greateſt heat principally in thoſe things that concern our ſelves; but with great care and reſtraint in thoſe that concern others.

4. Re-

4. Remember that Zeal, being an excreſcence of Divine Love, muſt in no ſenſe contradict any action of Love, Love to God includes Love to our Neighbour, and therefore no pretence of Zeal for God's glory muſt make us uncharitable to our brother; for that is juſt ſo pleaſing to God, as hatred is an act of Love. Phil. 3. 6.

5. That Zeal that concerns others can ſpend it ſelf in nothing but arts and actions and charitable inſtruments for their good: and when it concerns the good of many that one ſhould ſuffer, it muſt be done by perſons of a competent authority, and in great neceſſity, in ſeldom inſtances, according to the Law of God or man; but never by private right, or for trifling accidents, or in miſtaken propoſitions. The Zelots in the Old Law had authority to tranſfix and ſtab ſome certain perſons: but God gave them warrant; it was in the caſe of Idolatry, or ſuch notorious huge crimes, the danger of which was inſupportable, and the cognizance of which was infallible: and yet that warrant expired with the Synagogue.

6. Zeal in the inſtances of our own duty and perſonal deportment is more ſafe than in matters of counſel, and actions beſides our juſt duty, and tending towards perfection. Though in theſe inſtances there is not a direct ſin, even where the zeal is leſs wary, yet there is much trouble and ſome danger: (as if it be ſpent in the too forward vows of Chaſtity, and reſtraints of natural and innocent liberties.)

7. Zeal may be let looſe in the inſtances of internal, perſonal and ſpiritual actions, that are matters of direct duty; as in prayers, and acts of adoration, and thankſgiving, and frequent addreſſes: provided that no indirect act paſs upon them to defile them; ſuch as complacency and opinions of ſanctity, cenſuring others, ſcruples and opinions of neceſſity, unneceſſary fears, ſuperſtitious numbrings of times and hours: but let the zeal be as forward as it will, as devout as it will, as ſeraphical as it will, in the direct addreſs and entercourſe with God, there is no danger, no tranſgreſſion. Doe all the parts of your duty as

earneſtly as if the ſalvation of all the world, and the whole glory of God, and the confuſion of all Devils, and all that you hope or deſire did depend upon every one action.

Lavora come ſe tu haveſſi a compar ogni hora: Adora come ſe tu haveſſi a morir al hora.

8. Let Zeal be ſeated in the will and choice, and regulated with prudence and a ſober underſtanding, not in the fancies and affections; for theſe will make it full of noiſe and empty of profit, but that will make it deep and ſmooth, material and devout.

Rom. 10. 2.

The ſum is this: That Zeal is not a direct duty, no where commanded for it ſelf, and is nothing but a forwardneſs and circumſtance of another duty, and therefore is then onely acceptable when it advances the Love of God and our Neighbours, whoſe circumſtance it is. That Zeal is onely ſafe, onely acceptable, which increaſes Charity directly: and becauſe Love to our Neighbour, and Obedience to God are the two great portions of Charity, we muſt never account our Zeal to be good, but as it advances both theſe, if it be in a matter that relates to both; or ſeverally, if it relates ſeverally. S. *Paul*'s Zeal was expreſſed in preaching without any offerings or ſtipend, in travelling, in ſpending and being ſpent for his flock, in ſuffering, in being willing to be accurſed for love of the people of God and his Countrey-men. Let our Zeal be as great as his was, ſo it be in affections to others, but not at all in angers againſt them: In the firſt there is no danger; in the ſecond there is no ſafety. In brief, let your Zeal (if it muſt be expreſſed in anger) be always more ſevere againſt thy ſelf than againſt others.

Tit. 2. 14. Rev. 3. 16.

2 Cor 7 11.

¶ *The other part of Love to God, is Love to our Neighbour, for which I have reſerved the Paragraph of Alms.*

Of the external actions of Religion.

Religion teaches us to preſent to God our Bodies as well as our Souls; for God is the Lord of both: and if the body ſerves the Soul in actions natural and civil and intellectual, it muſt not be eaſed in the onely

onely offices of Religion, unleſs the body ſhall expect no portion of the rewards of Religion, ſuch as are Reſurrection, Re-union, and glorification. *Our bodies* are to God *a living Sacrifice:* and to *preſent them to God* is *holy and acceptable.* Rom. 12. 1.

The actions of the Body as it ſerves to Religion, and as it is diſtinguiſhed from Sobriety and Juſtice, either relate to the Word of God, or to Prayer, or to Repentance, and make theſe kinds of external actions of Religion: 1. Reading and hearing the Word of God; 2. Faſting and corporal auſterities, called by S. *Paul*, *Bodily exerciſe*; 3. Faſting, or keeping days of publick joy and thankſgiving.

SECT. IV.

Of Reading or Hearing the Word of God.

READING and Hearing the Word of God are but the ſeveral circumſtances of the ſame duty; inſtrumental eſpecially to Faith, but conſequently to all other graces of the Spirit. It is all one to us whether by the eye or by the ear the Spirit conveighs his precepts to us. If we hear S. *Paul* ſaying to us, that [*Whoremungers and adulterers God will judge*] or reade it in one of his Epiſtles; in either of them we are equally and ſufficiently inſtructed. The Scriptures read are the ſame thing to us which the ſame doctrine was when it was preached by the Diſciples of our bleſſed Lord; and we are to learn of either with the ſame diſpoſitions. There are many that cannot reade the Word, and they muſt take it in by the ear; and they that can reade find the ſame Word of God by the eye. It is neceſſary that all men learn it in ſome way or other, and it is ſufficient in order to their practice that they learn it any way. The Word of God is all thoſe commandments and revelations, thoſe promiſes and threatnings, the ſtories and ſermons recorded in the Bible: nothing elſe is the Word of God, that we know of by any certain inſtru-

inſtrument. The good books and ſpiritual diſcourſes, the Sermons or Homilies written or ſpoken by men, are but the word of men, or rather explications of, and exhortations according to the Word of God: but of themſelves they are not the Word of God. In a Sermon the Text onely is in a proper ſenſe to be called God's word: and yet good Sermons are of great uſe and convenience for the advantages of Religion. He that preaches an hour together againſt drunkenneſs with the Tongue of men or Angels, hath ſpoken no other word of God but this, [*Be not drunk with wine, wherein there is exceſs:*] and he that writes that Sermon in a book, and publiſhes that book, hath preached to all that reade it a louder Sermon than could be ſpoken in a Church. This I ſay to this purpoſe, that we may ſeparate truth from errour, popular opinions from ſubſtantial truths. For God preaches to us in the Scripture, and by his ſecret aſſiſtences and ſpiritual thoughts and holy motions: Good men preach to us when they by popular arguments and humane arts and compliances expound and preſs any of thoſe doctrines which God hath preached unto us in his holy Word. But,

1. The Holy Ghoſt is certainly the beſt Preacher in the World, and the words of Scripture the beſt Sermons.

2. All the doctrine of Salvation is plainly ſet down there, that the moſt unlearned perſon, by hearing it read, may underſtand all his duty. What can be plainer ſpoken than this? [*Thou ſhalt not kill. Be not drunk with wine. Husbands, love your wives. Whatſoever ye would that men ſhould doe to you, doe ye ſo to them.*] The wit of man cannot more plainly tell us our duty, or more fully, than the Holy Ghoſt hath done already.

3. Good Sermons and good Books are of excellent uſe: but yet they can ſerve no other end but that we practiſe the plain doctrines of Scripture.

4. What *Abraham* in the parable ſaid concerning the brethren of the rich man, is here very proper: *They have Moſes and the Prophets, let them hear them: But if*

Luke 16. 29, 31.

they

they refuſe to hear theſe, neither will they believe though one ſhould ariſe from the dead to preach unto them.

5. Reading the holy Scriptures is a duty expreſly *commanded us, and is called in Scripture [*Preaching*:] all other preaching is the effect of humane skill and induſtry, and although of great benefit, yet it is but an Eccleſiaſtical ordinance; the Law of God concerning Preaching being expreſſed in the matter of Reading the Scriptures, and Hearing that Word of God which is, and as it is there deſcribed.

* Deut. 31. 13. Luke 24. 45. Matt. 22. 29. Act. 15. 21. Rev. 1. 3. 2 Tim. 3. 16.

But this duty is reduced to practice in the following Rules.

Rules for Hearing or Reading the word of God.

1. Set apart ſome portion of thy time, according to the opportunities of thy calling and neceſſary employment, for the reading of holy Scripture; and if it be poſſible, every day reade or hear ſome of it read: you are ſure that Book teaches all truth, commands all holineſs, and promiſes all happineſs.

2. When it is in your power to chuſe, accuſtom your ſelf to ſuch portions which are moſt plain and certain duty, and which contain the ſtory of the Life and Death of our bleſſed Saviour. Reade the Goſpels, the Pſalms of *David*; and eſpecially thoſe portions of Scripture which by the wiſedom of the Church are appointed to be publickly read upon Sundays and Holy-days, *viz.* the Epiſtles and Goſpels. In the choice of any other portions you may adviſe with a ſpiritual Guide, that you may ſpend your time with moſt profit.

3. Fail not diligently to attend to the reading of holy Scriptures upon thoſe days wherein it is moſt publickly and ſolemnly read in Churches; for at ſuch times, beſides the learning our duty, we obtain a bleſſing along with it, it becoming to us upon thoſe days a part of the ſolemn divine worſhip.

4. When the word of God is read or preached to you, be ſure you be of a ready heart and mind,

free from worldly cares and thoughts, diligent to hear, carefull to mark, ſtudious to remember, and deſirous to practiſe all that is commanded, and to live according to it. Do not hear for any other end but to become better in your life, and to be inſtructed in every good work, and to increaſe in the love and ſervice of God.

5. Beg of God by prayer that he would give you the ſpirit of obedience and profit, and that he would by his Spirit write the Word in your heart, and that you deſcribe it in your life. To which purpoſe ſerve your ſelf of ſome affectionate ejaculations to that purpoſe, before and after this duty.

Concerning ſpiritual Books and ordinary Sermons, take in theſe Advices alſo.

6. Let not a prejudice to any man's perſon hinder thee from receiving good by his doctrine, if it be according to godlineſs; but (if occaſion offer it, or eſpecially if duty preſent it to thee, that is, if it be preached in that aſſembly where thou art bound to be preſent) accept the word preached as a meſſage from God, and the Miniſter as his Angel in that miniſtration.

7. Conſider and remark the doctrine that is repreſented to thee in any diſcourſe; and if the Preacher adds accidental advantages, any thing to comply with thy weakneſs, or to put thy ſpirit into action, or holy reſolution, remember it and make uſe of it. But if the Preacher be a weak perſon, yet the Text is the doctrine thou art to remember: that contains all thy duty, it is worth thy attendance to hear that ſpoken often, and renewed upon thy thoughts: and though thou beeſt a learned man, yet the ſame thing which thou knoweſt already, if ſpoken by another, may be made active by that application. I can better be comforted by my own conſideration, if another hand applies it, than if I doe it my ſelf; becauſe the Word of God does not work as a natural agent, but as a Divine inſtrument: it

does

does not prevail by the force of deduction and artificial diſcourſings onely, but chiefly by way of bleſſing in the ordinance, and in the miniſtry of an appointed perſon. At leaſt obey the publick order, and reverence the conſtitution, and give good example of humility, charity and obedience.

8. When Scriptures are read, you are onely to enquire with diligence and modeſty into the meaning of the Spirit: but if Homilies or Sermons be made upon the words of Scripture, you are to conſider whether all that be ſpoken be conformable to the Scriptures. For although you may practiſe for humane reaſons, and humane arguments miniſtred from the Preacher's art; yet you muſt practiſe nothing but the command of God, nothing but the doctrine of Scripture, that is, the Text.

9. Uſe the advice of ſome ſpiritual or other prudent man for the choice of ſuch ſpiritual books which may be of uſe and benefit for the edification of thy ſpirit in the ways of Holy Living; and eſteem that time well accounted for that is prudently and affectionately employed in hearing or reading good books and pious diſcourſes; ever remembring that God, by hearing us ſpeak to him in prayer, obliges us to hear him ſpeak to us in his word, by what inſtrument ſoever it be conveyed.

SECT. V.

Of Faſting.

FAſting, if it be conſidered in it ſelf without relation to ſpiritual ends, is a duty no where enjoyned or counſelled. But Chriſtianity hath to doe with it as it may be made an inſtrument of the Spirit by ſubduing the luſts of the fleſh, or removing any hindrances of Religion. And it hath been practiſed by all ages of the Church, and adviſed in order to three miniſteries; 1. to Prayer; 2. to Mortification of bodily luſts, 3. to Repentance: and it is to be practiſed according to the following meaſures.

Rules for Chriſtian Faſting.

1. Faſting in order to Prayer is to be meaſured by the proportions of the times of Prayer; that is, it ought to be a total faſt from all things during the ſolemnity, (unleſs a probable neceſſity intervene.) Thus the Jews ate nothing upon the Sabbath-days till their great offices were performed, that is, about the ſixth hour: and S. *Peter* uſed it as an argument, that the Apoſtles in Pentecoſt were not drunk, becauſe it was but the third hour of the day, of ſuch a day in which it was not lawfull to eat or drink till the ſixth hour: and the Jews were offended at the Diſciples for plucking the ears of corn on the Sabbath early in the morning, becauſe it was before the time in which by their cuſtoms they eſteemed it lawfull to break their faſt. In imitation of this cuſtome, and in proſecution of the reaſon of it, the Chriſtian Church hath religiouſly obſerved Faſting before the holy Communion; and the more devout perſons (though without any obligation at all) refuſed to eat or drink till they had finiſhed their morning devotions: and farther yet upon days of publick Humiliation, which are deſigned to be ſpent wholly in Devotion, and for the averting God's Judgment, (if they were imminent) Faſting is commanded together with Prayer; commanded (I ſay) by the Church to this end, that the ſpirit might be clearer and more Angelical when it is quitted in ſome proportions from the loads of fleſh.

2. Faſting, when it is in order to Prayer, muſt be a total abſtinence from all meat, or elſe an abatement of the quantity: for the help which faſting does to prayer cannot be ſerved by changing fleſh into fiſh, or milk-meats into dry diet; but by turning much into little, or little into none at all, during the time of ſolemn and extraordinary prayer.

3. Faſting, as it is inſtrumental to Prayer, muſt be attended with other aids of the like virtue and efficacy; ſuch as are removing for the time all worldly cares and ſecular buſineſſes; and therefore our bleſ-

ſed

ſed Saviour enfolds theſe parts within the ſame caution. [*Take heed leſt your hearts be overcharged with ſurfeiting and drunkenneſs, and the cares of this world, and that day overtake you unawares.*] To which add *Alms*; for upon the wings of Faſting and Alms holy Prayer infallibly mounts up to Heaven.

Jejunium ſine eleemoſyna, lampas ſine oleo. S. *Aug.*

4. When Faſting is intended to ſerve the duty of Repentance, it is then beſt choſen when it is ſhort, ſharp and effective; that is, either a total abſtinence from all nouriſhment (according as we ſhall appoint, or be appointed) during ſuch a time as is ſeparate for the ſolemnity and attendance upon the employment: or if we ſhall extend our ſeverity beyond the ſolemn days, and keep our anger againſt our ſin, as we are to keep our ſorrow, that is, always in readineſs, and often to be called upon; then to refuſe a pleaſant morſel, to abſtain from the bread of our deſires, and onely to take wholſome and leſs-pleaſing nouriſhment, vexing our appetite by the refuſing a lawfull ſatisfaction, ſince in its petulancy and luxury it preyed upon an unlawfull.

5. Faſting deſigned for Repentance muſt be ever joyned with an extreme care that we faſt from ſin: for there is no greater folly or undecency in the world, than to commit that for which I am now judging and condemning my ſelf. This is the beſt Faſt, and the other may ſerve to promote the intereſt of this, by encreaſing the diſaffection to it, and multiplying arguments againſt it.

6. He that faſts for Repentance muſt, during that ſolemnity, abſtain from all bodily delights, and the ſenſuality of all his ſenſes and his appetites: for a man muſt not, when he mourns in his Faſt, be merry in his ſport; weep at dinner, and laugh all day after; have a ſilence in his kitchin, and muſick in his chamber; judge the ſtomach, and feaſt the other ſenſes. I deny not but a man may in a ſingle inſtance puniſh a particular ſin with a proper inſtrument. If a man have offended in his palate, he may chuſe to faſt onely; if he have ſinned in ſoftneſs and in his touch, he may chuſe to lie hard, or work hard, and uſe ſharp inflictions:

flictions: but although this Diſcipline be proper and particular, yet becauſe the ſorrow is of the whole man, no ſenſe muſt rejoyce, or be with any ſtudy or purpoſe feaſted and entertained ſoftly. This Rule is intended to relate to the ſolemn days appointed for Repentance publickly or privately: beſides which in the whole courſe of our life, even in the midſt of our moſt feſtival and freer joys, we may ſprinkle ſome ſingle inſtances and acts of ſelf-condemning, or puniſhing; as to refuſe a pleaſant morſel or a delicious draught with a tacit remembrance of the ſin that now returns to diſpleaſe my ſpirit. And though theſe actions be ſingle, there is no undecency in them, becauſe a man may abate of his ordinary liberty and bold freedom with great prudence, ſo he does it without ſingularity in himſelf, or trouble to others; but he may not abate of his ſolemn ſorrow: that may be caution; but this would be ſoftneſs, effeminacy and undecency.

7. When Faſting is an act of Mortification, *i. e.* is intended to ſubdue a bodily luſt, as the ſpirit of fornication, or the fondneſs of ſtrong and impatient appetites, it muſt not be a ſudden, ſharp and violent Faſt, but a ſtate of faſting, a diet of faſting, a daily leſſening our portion of meat and drink, and a chuſing ſuch a courſe diet which may make the leaſt preparation for the luſts of the body. He that faſts three days without food, will weaken other parts more than the miniſters of fornication: and when the meals return as uſually, they alſo will be ſerved as ſoon as any. In the mean time they will be ſupplied and made active by the accidental heat that comes with ſuch violent faſtings: for this is a kind of aerial Devil; the Prince that rules in the air is the Devil of fornication; and he will be as tempting with the windineſs of a violent faſt, as with the fleſh of an ordinary meal. But a daily ſubtraction of the nouriſhment will introduce a leſs buſie habit of body, and that will prove the more effectual remedy.

Digiura aſſai chi mal mangia.

Chi digiuna & altro ben non fa, Spragna il pane, & al inferno va.

8. Faſting alone will not cure this Devil, though it helps much towards it: but it muſt not therefore

See Chap. 2. Sect. 2. & 3.

be

be neglected, but aſſiſted by all the proper inſtruments of remedy againſt this unclean ſpirit; and what it is unable to doe alone, in company with other inſtruments, and God's bleſſing upon them, it may effect.

9. All Faſting, for whatſoever end it be undertaken, muſt be done without any opinion of the neceſſity of the thing it ſelf, without cenſuring others, with all humility, in order to the proper end; and juſt as a man takes Phyſick, of which no man hath reaſon to be proud, and no man thinks it neceſſary, but becauſe he is in ſickneſs, or in danger and diſpoſition to it.

10. All Faſts ordained by lawfull authority are to be obſerved in order to the ſame purpoſes to which they are enjoyned; and to be accompanied with actions of the ſame nature, juſt as it is in private Faſts: for there is no other difference, but that in publick our Superiours chuſe for us, what in private we doe for our ſelves.

11. Faſts ordained by lawfull authority are not to be neglected, becauſe alone they cannot doe the thing in order to which they were enjoyned. It may be one day of Humiliation will not obtain the bleſſing, or alone kill the luſt, yet it muſt not be deſpiſed if it can doe any thing towards it. An act of Faſting is an act of Self-denial, and though it do not produce the habit, yet it is a good act.

12. When the principal end why a Faſt is publickly preſcribed is obtained by ſome other inſtrument in a particular perſon, as if the ſpirit of Fornication be cured by the rite of Marriage, or by a gift of Chaſtity; yet that perſon ſo eaſed is not freed from the Faſts of the Church by that alone, if thoſe Faſts can prudently ſerve any other end of Religion, as that of Prayer, or Repentance, or Mortification of ſome other appetite: for when it is inſtrumental to any end of the Spirit, it is freed from Superſtition, and then we muſt have ſome other reaſon to quit us from the obligation, or that alone will not doe it.

13. When the Faſt publickly commanded by reaſon of ſome indiſpoſition in the particular perſon cannot

not operate to the end of the Commandment; yet the avoiding offence, and the complying with publick order, is reason enough to make the obedience to be necessary. For he that is otherwise disobliged (as when the reason of the Law ceases as to his particular, yet) remains still obliged if he cannot doe otherwise without scandal: but this is an obligation of Charity, not of Justice.

14. All Fasting is to be used with prudence and charity: for there is no end to which fasting serves, but may be obtained by other instruments: and therefore it must at no hand be made an instrument of scruple, or become an enemy to our health, or be imposed upon persons that are sick or aged, or to whom it is in any sense uncharitable, such as are wearied Travellers; or to whom in the whole kind of it it is useless, such as are Women with child, poor people, and little children. But in these cases the Church hath made provision and inserted caution into her Laws; and they are to be reduced to practice according to custome and the sentence of prudent persons, with great latitude, and without niceness and curiosity: having this in our first care, that we secure our vertue, and next, that we secure our health, that we may the better exercise the labours of vertue, lest out of too much austerity we bring our selves to that condition, * that it be necessary to be indulgent to softness, ease and extreme tenderness.

* St. Basil. Monast. Constit. cap. 5. *Cassian.* col. 21. c. 22. Nè per causam necessitatis eo impingamus, ut voluptatibus serviamus.

15. Let not Intemperance be the prologue or the epilogue to your Fast, lest the Fast be so far from taking off any thing of the sin, that it be an occasion to increase it: and therefore when the Fast is done, be carefull that no supervening act of gluttony or excessive drinking unhallow the Religion of the passed day; but eat temperately according to the proportion of other meals, lest gluttony keep either of the gates to abstinence.

Ἀμυνόμενοι τὴν ἡμέραν. Naz.

The Benefits of Fasting.

He that undertakes to enumerate the Benefits of Fasting, may in the next page also reckon all the Benefits

nefits of Phyſick: for Faſting is not to be commended as a duty, but as an inſtrument; and in that ſenſe no man can reprove it or undervalue it, but he that knows neither ſpiritual arts nor ſpiritual neceſſities. But by the Doctours of the Church it is called the nouriſhment of Prayer, the reſtraint of Luſt, the Wings of the Soul, the Diet of Angels, the Inſtrument of Humility and Self-denial, the Purification of the Spirit: and the paleneſs and meagreneſs of viſage which is conſequent to the daily Faſt of great mortifiers, is by S. *Baſil* ſaid to be the mark in the forehead which the Angel obſerved when he ſigned the Saints in the Forehead to eſcape the wrath of God. [*The ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul, ſhall give thee praiſe and righteouſneſs, O Lord.*] Baruch 2. v. 18.

SECT. VI.

Of keeping Feſtivals, and days holy to the Lord: particularly, the Lord's day.

TRue natural Religion, that which was common to all Nations and Ages, did principally rely upon four great Propoſitions: 1. That there is one God; 2. That God is nothing of thoſe things which we ſee; 3. That God takes care of all things below, and governs all the World; 4. That he is the great Creatour of all things without himſelf: and according to theſe were fram'd the four firſt Precepts of the Decalogue. In the firſt, the Unity of the Godhead is expreſly affirmed. In the ſecond, his Inviſibility and Immateriality. In the third is affirmed God's Government and Providence, by avenging them that ſwear falſly by his Name; by which alſo his Omniſcience is declared. In the fourth Commandment he proclaims himſelf the Maker of Heaven and Earth; for in memory of God's reſt from the work of ſix days, the ſeventh was hallowed into a Sabbath; and the keeping it was a confeſſing God

to

to be the great Maker of Heaven and Earth, and conſequently to this, it alſo was a confeſſion of his Goodneſs, his Omnipotence and his Wiſedom, all which were written with a ſun-beam in the great book of the Creature.

So long as the Law of the Sabbath was bound upon God's people, ſo long God would have that to be the ſolemn manner of confeſſing theſe attributes: but when, *the Prieſthood being changed, there was a change alſo of the Law*, the great duty remain'd unalterable in changed circumſtances. We are eternally bound to confeſs God Almighty to be the maker of Heaven and Earth; but the manner of confeſſing it is chang'd from a reſt or a doing nothing to a ſpeaking ſomething, from a day to a ſymbol, from a ceremony to a ſubſtance, from a Jewiſh rite to a Chriſtian duty: we profeſs it in our Creed, we confeſs it in our lives, we deſcribe it by every line of our life, by every action of duty; by faith, and truſt, and obedience: and we do alſo upon great reaſon comply with the Jewiſh manner of confeſſing the Creation, ſo far as it is inſtrumental to a real duty. We keep one day in ſeven, and ſo confeſs the manner and circumſtance of the Creation; and we reſt alſo that we may tend holy duties: ſo imitating God's reſt better than the Jew in *Syneſius*, who lay upon his face from evening to evening, and could not by ſtripes or wounds be raiſed up to ſteer the Ship in a great ſtorm. God's reſt was not a natural ceſſation; he who could not labour, could not be ſaid to reſt: but God's reſt is to be underſtood to be a beholding and a rejoycing in his work finiſhed: and therefore we truly repreſent God's reſt, when we confeſs and rejoyce in God's Works and God's glory.

This the Chriſtian Church does upon every day, but eſpecially upon the Lord's day, which ſhe hath ſet apart for this and all other offices of Religion, being determined to this day by the Reſurrection of her deareſt Lord, it being the firſt day of joy the Church ever had. And now upon the Lord's day

we are not tied to the reſt of the Sabbath, but to all the work of the Sabbath; and we are to abſtain from bodily labour, not becauſe it is a direct duty to us as it was to the Jews, but becauſe it is neceſſary in order to our duty that we attend to the Offices of Religion.

The obſervation of the Lord's day differs nothing from the obſervation of the Sabbath in the matter of Religion, but in the manner. They differ in the ceremony and external rite: Reſt with them was the principal; with us it is the acceſſory. They differ in the office or forms of worſhip: for they were then to worſhip God as a Creatour and a gentle Father; we are to add to that, our Redeemer, and all his other excellencies and mercies. And though we have more natural and proper reaſon to keep the Lord's day than the Sabbath, yet the Jews had a divine Commandment for their day, which we have not for ours: but we have many Commandments to doe all that honour to God which was intended in the fourth Commandment, and the Apoſtles appointed the firſt day of the week for doing it in ſolemn Aſſemblies. And the manner of worſhipping God, and doing him ſolemn honour and ſervice upon this day, we may beſt obſerve in the following meaſures.

Rules for keeping the Lord's day and other Chriſtian Feſtivals.

1. When you go about to diſtinguiſh Feſtival days from common, doe it not by leſſening the devotions of ordinary days, that the common devotion may ſeem bigger upon Feſtivals: but on every day keep your ordinary devotions entire, and enlarge upon the Holy-day.

2. Upon the Lord's day we muſt abſtain from all ſervile and laborious works, except ſuch which are matters of neceſſity, of common life, or of great charity: for theſe are permitted by that authority which hath ſeparated the day for holy uſes. The Sabbath of the Jews, though conſiſting principally in reſt, and eſta-

eſtabliſhed by God, did yield to theſe. The labour of Love and the labours of Religion were not againſt the reaſon and the ſpirit of the Commandment, for which the Letter was decreed, and to which it ought to miniſter. And therefore much more is it ſo on the Lord's day, where the Letter is wholly turned into Spirit, and there is no Commandment of God but of ſpiritual and holy actions. The Prieſts might kill their beaſts and dreſs them for ſacrifice; and Chriſt, though born under the Law, might heal a ſick man; and the ſick man might carry his bed to witneſs his recovery, and confeſs the mercy, and leap and dance to God for joy; and an Ox might be led to water, and an Aſs be haled out of a ditch; and a man may take phyſick, and he may eat meat, and therefore there were of neceſſity ſome to prepare and miniſter it: and the performing theſe labours did not conſiſt in minutes and juſt determining ſtages, but they had, even then, a reaſonable latitude; ſo onely as to exclude unneceſſary labour, or ſuch as did not miniſter to Charity or Religion. And therefore this is to be enlarged in the Goſpel, whoſe Sabbath or reſt is but a circumſtance, and acceſſory to the principal and ſpiritual duties. Upon the Chriſtian Sabbath neceſſity is to be ſerved firſt, then Charity, and then Religion; for this is to give place to Charity in great inſtances, and the ſecond to the firſt in all; and in all caſes, *God is to be worſhipped in ſpirit and in truth.*

7. The Lord's day, being the remembrance of a great bleſſing, muſt be a day of joy, feſtivity, ſpiritual rejoycing and thankſgiving: and therefore it is a proper work of the day to let your devotions ſpend themſelves in ſinging or reading Pſalms, in recounting the great works of God, in remembring his mercies, in worſhipping his excellencies, in celebrating his attributes, in admiring his perſon, in ſending portions of pleaſant meat to them for whom nothing is provided, and in all the arts and inſtruments of advancing God's glory and the reputation of Religion, in which it were a great decency that a memorial of the reſurrection ſhould be inſerted, that the particular Religion

of

of the day be not ſwallowed up in the general. And of this we may the more eaſily ſerve our ſelves by riſing ſeaſonably in the morning to private devotion, and by retiring at the leiſures and ſpaces of the day not employed in publick offices.

4. Fail not to be preſent at the publick hours and places of Prayer, entring early and chearfully, attending reverently and devoutly, abiding patiently during the whole office, piouſly aſſiſting at the prayers, and gladly alſo hearing the Sermon; and at no hand omitting to receive the holy Communion when it is offered, (unleſs ſome great reaſon excuſe it) this being the great ſolemnity of thankſgiving, and a proper work of the day.

5. After the ſolemnities are paſt, and in the intervals between the morning and evening devotion, (as you ſhall find opportunity) viſit ſick perſons, reconcile differences, doe offices of neighbourhood, inquire into the needs of the poor, eſpecially houſe-keepers, relieve them as they ſhall need and as you are able: for then we truly rejoice in God, when we make our neighbours, the poor members of Chriſt, rejoyce together with us.

6. Whatſoever you are to doe your ſelf as neceſſary, you are to take care that others alſo, who are under your charge, doe in their ſtation and manner. Let your ſervants be called to Church, and all your family that can be ſpared from neceſſary and great houſhold miniſteries: thoſe that cannot let them go by turns, and be ſupplied otherwiſe as well as they may: and provide on theſe days eſpecially that they be inſtructed in the articles of Faith and neceſſary parts of their duty.

7. Thoſe who labour hard in the week muſt be eaſed upon the Lord's day; ſuch eaſe being a great charity and alms: but at no hand muſt they be permitted to uſe any unlawfull games, any thing forbidden by the Laws, any thing that is ſcandalous, or any thing that is dangerous and apt to mingle ſin with it; no games prompting to wantonneſs, to drunkenneſs, to quarrelling, to ridiculous and ſuperſtitious cu-

ſtoms; but let their refreſhments be innocent, and charitable, and of good report, and not exclusive of the duties of Religion.

8. Beyond theſe bounds becauſe neither God nor Man hath paſſed any obligation upon us, we muſt preſerve our *Chriſtian liberty, and not ſuffer our ſelves to be intangled with a yoke of bondage:* for even a good action may become a ſnare to us, if we make it an occaſion of ſcruple by a pretence of neceſſity, binding loads upon the conſcience not with the bands of God, but of men, and of fancy, or of opinion, or of tyranny. Whatſoever is laid upon us by the hands of Man, muſt be acted and accounted of by the meaſures of a Man: but our beſt meaſure is this, He keeps the Lord's day beſt that keeps it with moſt Religion and with moſt Charity.

9. What the Church hath done in the article of the Reſurrection, ſhe hath in ſome meaſure done in the other articles of the Nativity, of the Aſcenſion, and of the Deſcent of the Holy Ghoſt at Pentecoſt: and ſo great bleſſings deſerve an anniverſary ſolemnity; ſince he is a very unthankfull perſon that does not often record them in the whole year, and eſteem them the ground of his hopes, the object of his faith, the comfort of his troubles, and the great effluxes of the divine mercy, greater than all the victories over our temporal enemies, for which all glad perſons uſually give thanks. And if with great reaſon the memory of the Reſurrection does return ſolemnly every week, it is but reaſon the other ſhould return once a year. * To which I add, that the commemoration of the articles of our Creed in ſolemn days and offices is a very excellent inſtrument to convey and imprint the ſenſe and memory of it upon the ſpirits of the moſt ignorant perſons. For as a picture may with more fancy convey a ſtory to a man than a plain narrative either in word or writing: ſo a real repreſentment, and an office of remembrance, and a day to declare it, is far more impreſſive than a picture, or any other art of making and fixing imagery.

10. The

10. The memories of the Saints are pretious to God, and therefore they ought alſo to be ſo to us; and ſuch perſons who ſerved God by holy living, induſtrious preaching, and religious dying, ought to have their names preſerved in honour, and God be glorified in them, and their holy doctrines and lives publiſhed and imitated: and we by ſo doing give teſtimony to the article of *the communion of Saints.* But in theſe caſes as every Church is to be ſparing in the number of days, ſo alſo ſhould ſhe be temperate in her injunctions, not impoſing them but upon voluntary and unbuſied perſons, without ſnare or burthen. But the Holy-day is beſt kept by giving God thanks for the excellent perſons, Apoſtles or Martyrs, we then remember, and by imitating their lives: this all may doe; and they that can alſo keep the ſolemnity, muſt do that too when it is publickly enjoyned.

The mixt actions of Religion are, 1. *Prayer,* 2. *Alms,* 3. *Repentance,* 4. *Receiving the bleſſed Sacrament.*

SECT. VII.

Of Prayer.

THere is no greater argument in the world of our ſpiritual danger and unwillingneſs to Religion, than the backwardneſs which moſt men have always, and all men have ſometimes, to ſay their prayers; ſo weary of their length, ſo glad when they are done, ſo witty to excuſe and fruſtrate an opportunity: and yet all is nothing but a deſiring of God to give us the greateſt and the beſt things we can need, and which can make us happy: it is a work ſo eaſie, ſo honourable, and to ſo great purpoſe, that in all the inſtances of Religion and Providence (except onely the Incarnation of his Son) God hath not given us a greater argument of his willingneſs to have us ſaved,

and of our unwillingneſs to accept it, his goodneſs and our graceleſneſs, his infinite condeſcenſion and our careleſneſs and folly, than by rewarding ſo eaſie a duty with ſo great bleſſings.

Motives to Prayer.

I cannot ſay any thing beyond this very conſideration and its appendages to invite Chriſtian people to pray often. But we may conſider that 1. It is a duty commanded by God and his holy Son. 2. It is an act of grace and higheſt honour, that we duſt and aſhes are admitted to ſpeak to the eternal God, to run to him as to a Father, to lay open our wants, to complain of our burthens, to explicate our ſcruples, to beg remedy and eaſe, ſupport and counſel, health and ſafety, deliverance and ſalvation. And 3. God hath invited us to it by many gratious promiſes of hearing us. 4. He hath appointed his moſt glorious Son to be the Precedent of Prayer, and to make continual interceſſion for us to the throne of Grace. 5. He hath appointed an Angel to preſent the Prayers of his ſervants. And 6. Chriſt unites them to his own, and ſanctifies them, and makes them effective and prevalent; and 7. Hath put it into the hands of men to reſcind or alter all the decrees of God which are of one kind (that is, conditional, and concerning our ſelves and our final eſtate, and many inſtances of our intermedial or temporal) by the power of prayers. 8. And the prayers of men have ſaved cities and kingdoms from ruine: Prayer hath raiſed dead men to life, hath ſtopped the violence of fire, ſhut the mouths of wild beaſts, hath altered the courſe of nature, cauſed rain in *Egypt*, and drought in the ſea; it made the Sun to go from Weſt to Eaſt, and the Moon to ſtand ſtill, and rocks and mountains to walk; and it cures diſeaſes without phyſick, and makes phyſick to doe the work of nature, and nature to doe the work of grace, and grace to doe the work of God, and it does miracles of accident and event: and yet Prayer, that does all

all this, is of it ſelf nothing but an aſcent of the mind to God, a deſiring things fit to be deſired, and an expreſſion of this deſire to God as we can, and as becomes us. And our unwillingneſs to pray is nothing elſe but a not deſiring what we ought paſſionately to long for; or if we do deſire it, it is a chuſing rather to miſs our ſatisfaction and felicity, than to ask for it.

There is no more to be ſaid in this affair, but that we reduce it to practice according to the following Rules.

Rules for the Practice of Prayer.

1. We muſt be carefull that we never ask any thing of God that is ſinfull, or that directly miniſters to ſin: for that is to ask of God to diſhonour himſelf, and to undoe us. We had need conſider what we pray; for before it returns in bleſſing it muſt be join'd with Chriſt's interceſſion, and preſented to God. Let us principally ask of God power and aſſiſtences to doe our duty, to glorifie God, to doe good works, to live a good life, to die in the fear and favour of God, and eternal life: theſe things God delights to give, and commands that we ſhall ask, and we may with confidence expect to be anſwered gratiouſly; for theſe things are promiſed without any reſervation of a ſecret condition; if we ask them, and doe our duty toward the obtaining them, we are ſure never to miſs them.

2. We may lawfully pray to God for the gifts of the Spirit that miniſter to holy ends, ſuch as are the gift of preaching, the ſpirit of prayer, good expreſſion, a ready and unlooſed tongue, good underſtanding, learning, opportunities to publiſh them, *&c.* with theſe onely reſtraints. 1. That we cannot be ſo confident of the event of thoſe prayers as of the former. 2. That we muſt be curious to ſecure our intention in theſe deſires, that we may not ask them to ſerve our own ends, but onely for God's glory; and then we ſhall have them, or a bleſſing for deſiring them. In

order to ſuch purpoſes our intentions in the firſt deſires cannot be amiſs; becauſe they are able to ſanctifie other things, and therefore cannot be unhallowed themſelves. 3. We muſt ſubmit to God's Will, deſiring him to chuſe our employment, and to furniſh our perſons as he ſhall ſee expedient.

3. Whatſoever we may lawfully deſire of temporal things, we may lawfully ask of God in prayer, and we may expect them as they are promiſed. 1. Whatſoever is neceſſary to our life and being is promiſed to us: and therefore we may with certainty expect food and rayment; food to keep us alive, cloathing to keep us from nakedneſs and ſhame: ſo long as our life is permitted to us, ſo long all things neceſſary to our life ſhall be miniſtred. We may be ſecure of maintenance, but not ſecure of our life; for that is promiſed, not this; onely concerning food and raiment we are not to make accounts by the meaſure of our deſires, but by the meaſure of our needs. 2. Whatſoever is convenient for us, pleaſant, and modeſtly delectable, we may pray for: ſo we doe it, 1. with ſubmiſſion to God's Will; 2. without impatient deſires; 3. that it be not a trifle and inconſiderable, but a matter ſo grave and concerning, as to be a fit matter to be treated on between God and our Souls; 4. that we ask it not to ſpend upon our luſts, but for ends of juſtice, or charity, or religion, and that they be employed with ſobriety.

1 John 3. 22. John 9. 31. Iſa. 1. 15. & 58. 9. Mal. 3, 10. 1 Tim. 2. 8. Pſal. 4. 6. & 66. 8.

4. He that would pray with effect, muſt live with care and piety. For although God gives to ſinners and evil perſons the common bleſſings of life and chance; yet either they want the comfort and bleſſing of thoſe bleſſings, or they become occaſions of ſadder accidents to them, or ſerve to upbraid them in their ingratitude or irreligion: and in all caſes, they are not the effects of prayer, or the fruits of promiſe, or inſtances of a father's love; for they cannot be expected with confidence, or received without danger, or uſed without a curſe and miſchief in their company. * But as all ſin is an impediment to prayer, ſo ſome have a ſpecial indiſpoſition towards acceptation;

tion; ſuch are Uncharitableneſs and Wrath, Hypocriſie in the preſent action, Pride and Luſt: becauſe theſe by defiling the body or the ſpirit, or by contradicting ſome neceſſary ingredient in prayer, (ſuch as are Mercy, Humility, Purity and Sincerity) do defile the prayer, and make it a direct ſin in the circumſtances or formality of the action.

5. All Prayer muſt be made with Faith and Hope: that is, we muſt *certainly believe* we ſhall receive the grace which *God hath commanded us to ask*; and we muſt *hope* for ſuch things which he hath *permitted us to ask*; and our Hope ſhall not be in vain, though we miſs what is not abſolutely promiſed, becauſe we ſhall at leaſt have an equal bleſſing in the denial as in the grant. And therefore the former conditions muſt firſt be ſecured; that is, that we ask things neceſſary, or at leaſt good and innocent and profitable, and that our perſons be gratious in the eyes of God: or elſe what God hath promiſed to our natural needs, he may in many degrees deny to our perſonal incapacity: but the thing being ſecur'd, and the perſon diſpos'd, there can be no fault at all; for whatſoever elſe remains is on God's part, and that cannot poſſibly fail. But becauſe the things which are not commanded cannot poſſibly be ſecured, for (we are not ſure they are good in all circumſtances) we can but hope for ſuch things even after we have ſecur'd good intentions. We are ſure of a bleſſing, but in what inſtance we are not yet aſſured. Mark 11. 24. Jam. 1. 6, 7.

6. Our Prayers muſt be fervent, intenſe, earneſt and importunate, when we pray for things of high concernment and neceſſity. [*Continuing inſtant in prayer: ſtriving in prayer: labouring fervently in prayer: night and day praying exceedingly: praying always with all prayer*] ſo S. *Paul* calls it: [*watching unto prayer*] ſo S. *Peter*: [*praying earneſtly*] ſo S. *James*. And this is not at all to be abated in matters ſpiritual and of duty; for according as our deſires are, ſo are our prayers; and as our prayers are, ſo ſhall be the grace; and as that is, ſo ſhall be the meaſure of glory. But this admits of degrees according to the perfection or im- Rom. 12. 12. & 15. 30. Col. 4. 12. 1 Theſ. 3. 10. Epheſ. 6. 18. 1 Pet. 4. 7. Jam. 5. 16.

perfection of our ſtate of life: but it hath no other meaſures, but ought to be as great as it can; the bigger the better; we muſt take no poſitive reſtraints upon our ſelves. In other things we are to uſe a bridle: and as we muſt limit our deſires with ſubmiſſion to God's will, ſo alſo we muſt limit the importunity of our prayers by the moderation and term of our deſires. Pray for it as earneſtly as you may deſire it.

7. Our deſires muſt be laſting, and our prayers frequent, aſſiduous and continual: not asking for a bleſſing once, and then leaving it; but daily renewing our ſuits, and exerciſing our hope, and faith, and patience, and long-ſuffering, and Religion, and Reſignation, and ſelf-denial in all the degrees we ſhall be put to. This circumſtance of duty our bleſſed Saviour taught, ſaying, [that *men ought always to pray and not to faint.*] *Always to pray* ſignifies the frequent doing of the duty in general: but becauſe we cannot always ask ſeveral things, and we alſo have frequent need of the ſame thing, and thoſe are ſuch as concern our great intereſt, the precept comes home to this very circumſtance, and S. *Paul* calls it [*praying without ceaſing,*] and himſelf in his own caſe gave a precedent, [*For this cauſe I beſought the Lord thrice.*] And ſo did our bleſſed Lord, *he went thrice* to God on the ſame errand, with the ſame words, in a ſhort ſpace, about half a night; for his time to ſolicit his ſuit was but ſhort. And the *Philippians* were remembred by the Apoſtle, their ſpiritual Father, *always in every prayer of his.* And thus we muſt always pray for the pardon of our ſins, for the aſſiſtence of God's grace, for charity, for life eternal, never giving over till we die: and thus alſo we pray for ſupply of great temporal needs in their ſeveral proportions; in all caſes being curious we do not give over out of wearineſs or impatience. For God oftentimes defers to grant our ſuit, becauſe he loves to hear us beg it, and hath a deſign to give us more than we ask, even a ſatisfaction of our deſires, and a bleſſing for the very importunity.

Luke 18. 1. & 21. 36.

1 Theſ. 5. 17.

Phil. 1. 4.

8. Let the words of our prayers be pertinent, grave,

grave, material, not ſtudiouſly many, but according to our need, ſufficient to expreſs our wants, and to ſignifie our importunity. God hears us not the ſooner for our many words, but much the ſooner for an earneſt deſire; to which let apt and ſufficient words miniſter, be they few or many according as it happens. A long Prayer and a ſhort differ not in their capacities of being accepted; for both of them take their value according to the fervency of Spirit, and the charity of the prayer. That prayer which is ſhort by reaſon of an impatient ſpirit, or dulneſs, or deſpite of holy things, or indifferency of deſires, is very often criminal, always imperfect; and that prayer which is long out of oſtentation, or ſuperſtition, or a trifling ſpirit, is as criminal and imperfect as the other in their ſeveral inſtances. This rule relates to private prayer. In publick our devotion is to be meaſured by the appointed office, and we are to ſupport our ſpirit with ſpiritual arts, that our private ſpirit may be a part of the publick ſpirit, and be adopted into the ſociety and bleſſings of the communion of Saints.

9. In all forms of prayer mingle petition with thankſgiving, that you may endear the preſent prayer and the future bleſſing by returning praiſe and thanks for what we have already received. This is S. *Paul*'s advice, [*Be carefull for nothing; but in every thing by prayer and ſupplication with thanksgiving, let your requeſt be made known unto God.* Phil. 4. 6.

10. Whatever we beg of God, let us alſo work for it, if the thing be matter of duty, or a conſequent to induſtry. For God loves to bleſs labour and to reward it, but not to ſupport idleneſs. And therefore our bleſſed Saviour in his Sermons joins watchfulneſs with prayer: for God's graces are but aſſiſtences, not new creations of the whole habit in every inſtant or period of our life. Reade Scriptures, and then pray to God for underſtanding. Pray againſt temptation; but you muſt alſo *reſiſt the Devil*, and then *he will flee from you.* Ask of

Εἶτα λέγομεν, Κύριε ὁ θεὸς, πῶς μὲν ἀγωνιῶ; μωρὲ, χεῖρας οὐκ ἔχεις; οὐκ ἐποίησέ σοι ἀντὰς ὁ θεός; εὔχου νῦν καθήμενος, ὅπως αἱ μύξαι σου μὴ ῥέωσιν· ἀπόμυξαι μᾶλλον. Arrian. *l.* 2. *c.* 16.

of God competency of living: but you muſt alſo *work with your hands the things that are honeſt, that ye may have to ſupply in time of need.* We can but doe our endeavour, and pray for a bleſſing, and then leave the ſucceſs with God: and beyond this we cannot deliberate, we cannot take care; but ſo far we muſt.

11. To this purpoſe let every man ſtudy his prayers, and reade his duty in his Petitions. For the body of our prayer is the ſum of our duty: and as we muſt ask of God whatſoever we need; ſo we muſt labour for all that we ask. Becauſe it is our duty, therefore we muſt pray for God's grace: but becauſe God's grace is neceſſary, and without it we can doe nothing, we are ſufficiently taught, that in the proper matter of our religious prayers is the juſt matter of our duty; and if we ſhall turn our Prayers into precepts, we ſhall the eaſier turn our hearty deſires into effective practices.

Inter ſacra & vota verbis etiam profanis abſtinere. *Tacit.*

12. In all our Prayers we muſt be carefull to attend our preſent work, having a preſent mind, not wandring upon impertinent things, not diſtant from our words, much leſs contrary to them: and if our thoughts do at any time wander, and divert upon other objects, bring them back again with prudent and ſevere arts; by all means ſtriving to obtain a diligent, a ſober, an untroubled and a compoſed ſpirit.

13. Let your poſture and geſture of body in Prayers be reverent, grave, and humble: according to publick order, or the beſt examples, if it be in publick; if it be in private, either ſtand, or kneel, or lie flat upon the ground on your face, in your ordinary and more ſolemn prayers; but in extraordinary, caſual and ejaculatory prayers, the reverence and devotion of the Soul, and the lifting up the eyes and hands to God with any other poſture not undecent, is uſual and commendable; for we may pray in bed, on horſe-back, *every where, and at all times,* and in all circumſtances: and it is well if we doe ſo: and ſome ſervants have not opportunity to pray ſo often as they would, unleſs they ſupply the appetites of Religion by ſuch accidental devotions.

1 Tim. 2. 8.

14. ⌈*Let*

14. [*Let prayers and ſupplications and giving of thanks be made for all men: for Kings and all that are in authority. For this is good and acceptable in the ſight of God our Saviour.*] 1 Tim. 2. 2. We who muſt love our Neighbours as our ſelves, muſt alſo pray for them as for our ſelves: with this onely difference, that we may enlarge in our temporal deſires for Kings, and pray for ſecular proſperity to them with more importunity than for our ſelves, becauſe they need more to enable their duty and government, and for the Intereſts of Religion and Juſtice. This part of Prayer is by the Apoſtle called [*Interceſſion,*] in which with ſpecial care we are to remember our Relatives, our Family, our Charge, our Benefactors, our Creditors; not forgetting to beg pardon and charity for our Enemies, and protection againſt them.

15. Rely not on a ſingle prayer in matters of great concernment; but make it as publick as you can by obtaining of others to pray for you: this being the great bleſſing of the communion of Saints, that a prayer united is ſtrong like a well ordered Army; and God loves to be tied faſt with ſuch cords of love, and conſtrained by a holy violence.

16. Every time that is not ſeiz'd upon by ſome other duty, is ſeaſonable enough for prayer: but let it be performed as a ſolemn duty morning and evening, that God may begin and end all our buſineſs, and *the out-going of the morning and evening may praiſe him*; for ſo we bleſs *God*, and *God* bleſſes us. And yet fail not to find or make opportunities to worſhip *God* at ſome other times of the day; at leaſt by ejaculations and ſhort addreſſes, more or leſs, longer or ſhorter, ſolemnly or without ſolemnity, privately or publickly, as you can, or are permitted: always remembring, that as every ſin is a degree of danger and unſafety; ſo every pious prayer and well-employed opportunity is a degree of return to hope and pardon.

Cautions for making Vows.

17. A Vow to *God* is an act of prayer, and a great degree and inſtance of importunity, and an increaſe of duty by ſome new uncommanded inſtance, or ſome more eminent degree of duty, or frequency of action, or earneſtneſs of ſpirit in the ſame. And becauſe it hath pleaſed God in all Ages of the World to admit of entercourſe with his ſervants, in the matters of vows, it is not ill advice, that we make vows to *God* in ſuch caſes in which we have great need, or great danger. But let it be done according to theſe rules and by theſe cautions.

1. That the matter of the Vow be lawfull. 2. That it be uſefull in order to Religion or Charity. 3. That it be grave, not trifling and impertinent, but great in our proportion of duty towards the bleſſing. 4. That it be in an uncommanded inſtance, that is, that it be *of ſomething*, or *in ſome manner*, or *in ſome degree* to which formerly we were not obliged, or which we might have omitted without ſin. 5. That it be done with prudence, that is, that it be ſafe in all the circumſtances of perſon, leſt we beg a bleſſing, and fall into a ſnare. 6. That every vow of a new action be alſo accompanied with a new degree and enforcement of our eſſential and unalterable duty: ſuch as was *Jacob*'s vow, that (beſides the payment of a tithe) *God ſhould be his God:* that ſo he might ſtrengthen his duty to him firſt in eſſentials and precepts, and then in additionals and accidentals. For it is but an ill tree that ſpends more in leaves and ſuckers and gumms than in fruit: and that thankfulneſs and Religion is beſt that firſt ſecures duty, and then enlarges in counſels. Therefore let every great prayer, and great need, and great danger draw us nearer to God by the approach of a pious purpoſe to live more ſtrictly; and let every mercy of God anſwering that prayer produce a real performance of it. 7. Let not young beginners in Religion enlarge

enlarge their hearts and ſtrengthen their liberty by vows of long continuance: nor (indeed) any one elſe, without a great experience of himſelf, and of all accidental dangers. Vows of ſingle actions are ſafeſt, and proportionable to thoſe ſingle bleſſings ever begg'd in ſuch caſes of ſudden and tranſient importunities. 8. Let no action which is matter of queſtion and diſpute in Religion ever become the matter of a vow. He vows fooliſhly that promiſes to God to live and die in ſuch an opinion, in an article not neceſſary, nor certain; or that, upon confidence of his preſent guide, binds himſelf for ever to the profeſſion of what he may afterwards more reaſonably contradict, or may find not to be uſefull, or not profitable, but of ſome danger, or of no neceſſity.

Anguſtum annulum non geſta, dixit Pythag. id eſt, Vitæ genus liberum ſectare, nec vinculo temetipſum obſtringe. *Plutarch.* Sic Novatus novitios ſuos compulit ad jurandum nè unquam ad Catholicos Epiſcopos redirent. *Euſeb.* l. 2. Eccl. hiſt.

If we obſerve the former Rules, we ſhall pray piouſly and effectually: but becauſe even this duty hath in it ſome ſpecial temptations, it is neceſſary that we be armed by ſpecial remedies againſt them. The dangers are, 1. Wandring thoughts. 2. Tediouſneſs of ſpirit. Againſt the firſt theſe advices are profitable.

Remedies againſt wandring thoughts in Prayer.

If we feel our ſpirits apt to wander in our prayers, and to retire into the World, or to things unprofitable, or vain and impertinent;

1. Uſe Prayer to be aſſiſted in Prayer: pray for the ſpirit of ſupplication, for a ſober, fixed and recollected ſpirit: and when to this you add a moral induſtry to be ſteady in your thoughts, whatſoever wandrings after this do return irremediably, are a miſery of Nature and an imperfection, but no ſin, while it is not cheriſhed and indulged to.

2. In private it is not amiſs to attempt the cure by reducing your Prayers into Collects and ſhort forms of prayer, making voluntary interruptions, and beginning again, that the want of ſpirit and breath may be ſupplied by the ſhort ſtages and periods.

3. When

3. When you have obſerved any conſiderable wandring of your thoughts, bind your ſelf to repeat that prayer again with actual attention, or elſe revolve the full ſenſe of it in your ſpirit, and repeat it in all the effects and deſires of it: and poſſibly the tempter may be driven away with his own art, and may ceaſe to interpoſe his trifles, when he perceives they do but vex the perſon into carefulneſs and piety; and yet he loſes nothing of his devotion, but doubles the earneſtneſs of his care.

4. If this be not ſeaſonable or opportune, or apt to any mans circumſtances, yet be ſure with actual attention to ſay a hearty Amen to the whole prayer with one united deſire, earneſtly begging the graces mentioned in the Prayer: for that deſire does the great work of the Prayer, and ſecures the bleſſing, if the wandring thoughts were againſt our will, and diſclaimed by contending againſt them.

5. Avoid multiplicity of buſineſſes of the world; and in thoſe that are unavoidable, labour for an evenneſs and tranquillity of ſpirit, that you may be untroubled and ſmooth in all tempeſts of fortune: for ſo we ſhall better tend Religion, when we are not torn in pieces with the cares of the World, and ſeized upon with low affections, paſſions and intereſt.

6. It helps much to attention and actual advertiſement in our prayers, if we ſay our prayers ſilently without the voice, onely by the ſpirit. For in mental prayer if our thoughts wander we onely ſtand ſtill; when our mind returns we go on again; there is none of the prayer loſt, as it is if our mouths ſpeak and our hearts wander.

7. To incite you to the uſe of theſe or any other counſels you ſhall meet with, remember that it is a great undecency to deſire of God to hear thoſe prayers, a great part whereof we do not hear our ſelves. If they be not worthy of our attention, they are far more unworthy of God's.

Signs

Signs of tediouſneſs of ſpirit in our Prayers and all actions of Religion.

The ſecond temptation in our Prayer is a tediouſneſs of ſpirit, or a wearineſs of the employment; like that of the Jews, who complained that they were weary of the new Moons, and their ſouls loathed the frequent return of their Sabbaths: ſo do very many Chriſtians, who firſt pray without fervour and earneſtneſs of ſpirit; and ſecondly, meditate but ſeldom, and that without fruit, or ſenſe, or affection; or thirdly, who ſeldom examine their conſciences, and when they doe it, they doe it but ſleepily, ſlightly, without compunction, or hearty purpoſe, or fruits of amendment. 4. They enlarge themſelves in the thoughts and fruition of temporal things, running for comfort to them onely in any ſadneſs and misfortune. 5. They love not to frequent the Sacraments, nor any the inſtruments of Religion, as Sermons, Confeſſions, Prayers in publick, Faſtings: but love eaſe, and a looſe undiſciplin'd life. 6. They obey not their ſuperiours, but follow their own judgment, when their judgment follows their affections, and their affections follow ſenſe and worldly pleaſures. 7. They neglect or diſſemble, or defer, or do not attend to the motions and inclinations to vertue which the Spirit of God puts into their Soul. 8. They repent them of their vows and holy purpoſes, not becauſe they diſcover any indiſcretion in them, or tolerable inconvenience, but becauſe they have within them labour, (as the caſe now ſtands) to them diſpleaſure. 9. They content themſelves with the firſt degrees and neceſſary parts of vertue; and when they are arrived thither, they ſit down, as if they were come to the mountain of the Lord, and care not to proceed on toward perfection. 10. They enquire into all caſes in which it may be lawfull to omit a duty; and though they will not doe leſs than they are bound to, yet they will doe no more than needs muſt; for they doe out of fear and ſelf-love, not out of the love of God, or the

ſpirit

ſpirit of holineſs and zeal. The event of which will be this: He that will doe no more than needs muſt, will ſoon be brought to omit ſomething of his duty, and will be apt to believe leſs to be neceſſary than is.

Remedies againſt Tediouſneſs of ſpirit.

The Remedies againſt this temptation are theſe.

1. Order your private devotions ſo, that they become not arguments and cauſes of tediouſneſs by their indiſcreet length; but reduce your words into a narrower compaſs, ſtill keeping all the matter, and what is cut off in the length of your prayers, ſupply in the earneſtneſs of your ſpirit: for ſo nothing is loſt, while the words are changed into matter, and length of time into fervency of devotion. The forms are made not the leſs perfect, and the ſpirit is more, and the ſcruple is removed.

2. It is not imprudent if we provide variety of forms of Prayer to the ſame purpoſes, that the change by conſulting with the appetites of fancy may better entertain the ſpirit: and poſſibly we may be pleaſed to recite a Hymn, when a Collect ſeems flat to us and unpleaſant; and we are willing to ſing rather than to ſay, or to ſing this rather than that: we are certain that variety is delightfull; and whether that be natural to us, or an imperfection, yet if it be complied with, it may remove ſome part of the temptation.

3. Break your office and devotion into fragments, and make frequent returnings by ejaculations and abrupt entercourſes with God: for ſo, no length can oppreſs your tenderneſs and ſicklineſs of ſpirit; and by often praying in ſuch manner and in all circumſtances, we ſhall habituate our Souls to prayer, by making it the buſineſs of many leſſer portions of our time: and by thruſting it in between all our other employments, it will make every thing reliſh of Religion, and by degrees turn all into its nature.

4. Learn to abſtract your thoughts and deſires from pleaſures and things of the world. For nothing is a direct

direct cure to this evil, but cutting off all other loves and adherences. Order your affairs ſo, that Religion may be propounded to you as a reward, and Prayer as your defence, and holy actions as your ſecurity, and Charity and good works as your treaſure. Conſider that all things elſe are ſatisfactions but to the brutiſh part of a man, and that theſe are the refreſhments and reliſhes of that noble part of us by which we are better than beaſts: and whatſoever other inſtrument, exerciſe or conſideration is of uſe to take our loves from the world, the ſame is apt to place them upon God.

5. Do not ſeek for deliciouſneſs and ſenſible conſolations in the actions of Religion, but onely regard the duty and the conſcience of it. For although in the beginning of Religion moſt frequently, and at ſome other times irregularly, God complies with our infirmity, and encourages our duty with little overflowings of ſpiritual joy, and ſenſible pleaſure, and delicacies in prayer, ſo as we ſeem to feel ſome little beam of Heaven, and great refreſhments from the Spirit of conſolation; yet this is not always ſafe for us to have, neither ſafe for us to expect and look for: and when we do, it is apt to make us cool in our enquiries and waitings upon Chriſt when we want them: It is a running after him, not for the miracles, but for the loaves; not for the wonderfull things of God, and the deſires of pleaſing him, but for the pleaſure of pleaſing our ſelves. And as we muſt not judge our devotion to be barren or unfruitfull when we want the overflowings of joy running over: ſo neither muſt we ceaſe for want of them. If our ſpirits can ſerve God chuſingly and greedily out of pure conſcience of our duty, it is better in it ſelf, and more ſafe to us.

6. Let him uſe to ſoften his ſpirit with frequent meditation upon ſad and dolorous objects, as of Death, the terrours of the day of judgment, fearfull judgments upon ſinners, ſtrange horrid accidents, fear of God's wrath, the pains of Hell, the unſpeakable amazements of the damned, the intolerable load of a ſad Eternity. For whatſoever creates fear, or

makes the ſpirit to dwell in a religious ſadneſs, is apt to entender the ſpirit, and make it devout and pliant to any part of duty. For a great fear, when it is ill managed, is the parent of ſuperſtition; but a diſcreet and well-guided fear produces Religion.

7. Pray often and you ſhall pray oftner; and when you are accuſtomed to a frequent devotion, it will ſo inſenſibly unite to your nature and affections, that it will become trouble to omit your uſual or appointed prayers: and what you obtain at firſt by doing violence to your inclinations, at laſt will not be left without as great unwillingneſs as that by which at firſt it entred. This Rule relies not onely upon reaſon derived from the nature of habits, which turn into a ſecond nature, and make their actions eaſie, frequent and delightfull: but it relies upon a reaſon depending upon the nature and conſtitution of Grace, whoſe productions are of the ſame nature with the parent, and increaſes it ſelf, naturally growing from graines to huge trees, from minutes to vaſt proportions, and from moments to eternity. But be ſure not to omit your uſual prayers without great reaſon, though without ſin it may be done; becauſe after you have omitted ſomething, in a little while you will be paſſed the ſcruple of that, and begin to be tempted to leave out more. Keep your ſelf up to your uſual forms: you may enlarge when you will; but do not contract or leſſen them without a very probable reaſon.

8. Let a man frequently and ſeriouſly by imagination place himſelf upon his Death-bed, and conſider what great joies he ſhall have for the remembrance of every day well ſpent, and what then he would give that he had ſo ſpent all his days. He may gueſs at it by proportions: for it is certain he ſhall have a joyfull and proſperous night who hath ſpent his day holily; and he reſigns his Soul with peace into the hands of God who hath lived in the peace of God and the works of Religion in his life-time. This conſideration is of a real event, it is of a thing that will certainly come to paſs. *It is appointed for all men once to die,*

die, and after death comes Judgment; the apprehenſion of which is dreadfull, and the preſence of it is intolerable, unleſs by Religion and Sanctity we are diſpos'd for ſo venerable an appearance.

9. To this may be uſefull that we conſider the eaſineſs of Chriſt's yoke, the excellencies and ſweetneſſes that are in Religion, the peace of conſcience, the joy of the Holy Ghoſt, the rejoicing in God, the ſimplicity and pleaſure of vertue, the intricacy, trouble and buſineſs of ſin; the bleſſings and health and reward of that; the curſes, the ſickneſſes and ſad conſequences of this; and that if we are weary of the labours of Religion, we muſt eternally ſit ſtill and doe nothing: for whatſoever we doe contrary to it, is infinitely more full of labour, care, difficulty and vexation. See the Great Exemplar, Part 3. Diſc. 14. of the Eaſineſs of Chriſtian Religion.

10. Conſider this alſo, that tediouſneſs of ſpirit is the beginning of the moſt dangerous condition and eſtate in the whole world. For it is a great diſpoſition to the ſin againſt the Holy Ghoſt: it is apt to bring a man to back-ſliding and the ſtate of unregeneration, to make him return to his vomit and his ſink, and either to make the man impatient, or his condition ſcrupulous, unſatisfied, irkſome and deſperate: and *it is better that he had never known the way of godlineſs, than after the knowledge of it, that he ſhould fall away.* There is not in the world a greater ſign that the ſpirit of Reprobation is beginning upon a man, than when he is habitually and conſtantly, or very frequently, weary, and ſlights or loaths holy Offices.

11. The laſt remedy that preſerves the hope of ſuch a man, and can reduce him to the ſtate of zeal and the love of God, is a pungent, ſad and a heavy affliction; not deſperate, but recreated with ſome intervals of kindneſs or little comforts, or entertained with hopes of deliverance: which condition if a man ſhall fall into, by the grace of God he is likely to recover; but if this help him not, it is infinite odds but he will *quench the Spirit.*

SECT. VIII.

Of Alms.

LOve is communicative as fire, as buſie and as active, and it hath four twin daughters, extreme like each other; and but that the Doctours of the School have done as *Thamar*'s Midwife did, who bound a Scarlet thred, ſomething to diſtinguiſh them, it would be very hard to call them aſunder. Their names are, 1. *Mercy*. 2. *Beneficence*, or well-doing; 3. *Liberality*, and 4. *Alms*; which by a ſpecial privilege hath obtained to be called after the Mother's name, and is commonly called *Charity*. The firſt or eldeſt is ſeated in the affection, and it is that which all the other muſt attend. For Mercy without Alms is acceptable, when the perſon is diſabled to expreſs outwardly what he heartily deſires. But Alms without Mercy are like Prayers without Devotion, or Religion without Humility. 2. *Beneficence*, or well-doing, is a promptneſs and nobleneſs of mind, making us to doe offices of courteſie and humanity to all ſorts of perſons in their need, or out of their need. 3. *Liberality* is a diſpoſition of mind oppoſite to Covetouſneſs, and conſiſts in the deſpite and neglect of money upon juſt occaſions, and relates to our friends, children, kindred, ſervants, and other relatives. 4. But *Alms* is a relieving of the poor and needy. The firſt and the laſt onely are duties of Chriſtianity. The ſecond and third are circumſtances and adjuncts of theſe duties: for *Liberality* increaſes the degree of Alms, making our gift greater; and *Beneficence* extends it to more perſons and orders of men, ſpreading it wider. The former makes us ſometimes to give more than we are able; and the latter gives to more than need by the neceſſity of beggars, and ſerves the needs and conveniences of perſons, and ſupplies circumſtances: whereas properly, *Alms* are doles and largeſſes to the neceſſitous and calamitous

tous people, ſupplying the neceſſities of Nature, and giving remedies to their miſeries.

Mercy and Alms are the body and ſoul of that charity which we muſt pay to our Neighbour's need: and it is a precept which God therefore enjoyned to the World, that the great inequality which he was pleaſed to ſuffer in the poſſeſſions and accidents of men, might be reduced to ſome temper and evenneſs; and the moſt miſerable perſon might be reconciled to ſome ſenſe and participation of felicity.

Works of Mercy, or the ſeveral kinds of corporal Alms.

The works of Mercy are ſo many as the affections of Mercy have objects, or as the World hath kinds of miſery. Men want meat, or drink, or cloaths, or a houſe, or liberty, or attendance, or a grave. In proportion to theſe ſeven works are uſually aſſigned to Mercy, and there are ſeven kinds of corporal Alms reckoned. 1. To feed the hungry. 2. To give drink to the thirſty. 3. Or cloaths to the naked. 4. To redeem captives. 5. To viſit the ſick. 6. To entertain ſtrangers. 7. To bury the dead *. But many more may be added. Such as are, 8. to give Phyſick to ſick perſons. 9. To bring cold and ſtarved people to warmth and to the fire; for ſometimes cloathing will not doe it; or this may be done when we cannot doe the other. 10. To lead the blind in right ways. 11. To lend money. 12. To forgive debts. 13. To remit forfeitures. 14. To mend high-ways and bridges. 15. To reduce or guide wandring travellers. 16. To caſe their labours by accommodating their work with apt inſtruments, or their journey with beaſts of carriage. 17. To deliver the poor from their oppreſſours. 18. To die for my brother *. 19. To pay Maidens dowries, and to procure for them honeſt and chaſt marriages.

Matt. 25. 35.

* Matth. 26. 12.

2 Sam. 2. 5.

* Nobilis hæc eſſet pietatis rixa duobus;
Quòd pro fratre mori vellet uterque prior. *Mart.*

Works of spiritual Alms and Mercy are,

1. To teach the ignorant. 2. To counsel doubting persons. 3. To admonish sinners diligently, prudently, seasonably and charitably: To which also may be reduced, provoking and incouraging to good works. 4. To comfort the afflicted. 5. To pardon offenders. 6. To succour and support the weak. 7. To pray for all estates of men, and for relief to all their necessities. To which may be added, 8. To punish or correct refractariness. 9. To be gentle and charitable in censuring the actions of others. 10. To establish the scrupulous, wavering and inconstant spirits. 11. To confirm the strong. 12. Not to give scandal. 13. To quit a man of his fear. 14. * To redeem Maidens from prostitution and publication of their bodies.

Heb. 10. 24. 1 Thes. 5. 14.

* Puella prosternit se ad pedes: Miserere virginitatis meæ, nè prostituas hoc corpus sub tam turpi titulo. Hist. *Apol. Tyan.*

To both these kinds a third also may be added of a mixt nature, partly corporeal, and partly spiritual. Such are, 1. Reconciling enemies; 2. Erecting publick Schools of Learning; 3. Maintaining Lectures of Divinity; 4. Erecting Colleges of Religion, and retirement from the noises and more frequent temptations of the World; 5. Finding employment for unbusied persons, and putting children to honest trades. For the particulars of Mercy or Alms cannot be narrower than mens needs are: and the old method of Alms is too narrow to comprize them all; and yet the kinds are too many to be discoursed of particularly: onely our blessed Saviour, in the Precept of Alms, uses the instances of *relieving the poor*, and *forgiveness of injuries*; and by proportion to these, the rest whose duty is plain, simple, easie and necessary, may be determined. But Alms in general are to be dispos'd of according to the following Rules.

Laudi ductum apud vet. Αἶψά τι καὶ μέγα νεῖκος ἐπιστάμενος καταπαύσει.

Rules

Rules for giving Alms.

1. Let no man doe Alms of that which is none of his own: for of that he is to make reſtitution; that is due to the owners, not to the poor: for every man hath need of his own, and that is firſt to be provided for; and then you muſt think of the needs of the poor. He that gives the poor what is not his own, makes himſelf a Thief, and the poor to be the receivers. This is not to be underſtood as if it were unlawfull for a man that is not able to pay his debts, to give ſmaller Alms to the poor. He may not give ſuch portions as can in any ſenſe more diſable him to doe juſtice: but ſuch which if they were ſaved could not advance the other duty, may retire to this, and doe here what they may, ſince in the other duty they cannot doe what they ſhould. But generally Cheaters and Robbers cannot give Alms of what they have cheated and robbed, unleſs they cannot tell the perſons whom they have injured; or the proportions; and in ſuch caſes they are to give thoſe unknown portions to the poor by way of reſtitution, for it is no Alms: onely God is the ſupreme Lord to whom thoſe eſcheats devolve, and the poor are his Receivers.

St. *Greg.* 71. 110. Epiſt.

Præbeat miſericordia ut conſervetur juſtitia. S. *Aug.* Prov. 3. 9.

2. Of money unjuſtly taken, and yet voluntarily parted with, we may and are bound to give Alms: ſuch as is money given and taken for falſe witneſs, bribes, ſimoniacal contracts: becauſe the receiver hath no right to keep it, nor the Giver any right to recall it, it is unjuſt money, and yet payable to none but the ſupreme Lord (who is the perſon injured) and to his Delegates, that is, the Poor. To which I inſert theſe cautions. 1. If the perſon injured by the unjuſt ſentence of a bribed Judge, or by falſe witneſs, be poor, he is the proper object and boſome to whom the reſtitution is to be made. 2. In caſe of Simony, the Church, to whom the Simony was injurious, is the lap into which the reſtitution is to be poured; and if it be poor and out of repair, the Alms,

Decret. Ep. tit. de Simonia.

or reſtitution (ſhall I call it?) are to be paid to it.

3. There is ſome ſort of gain that hath in it no injuſtice properly ſo called; but it is unlawfull and filthy lucre: ſuch as is money taken for work done unlawfully upon the Lord's day, hire taken for disfiguring one's ſelf, and for being profeſſed jeſters, the wages of ſuch as make unjuſt bargains, and of harlots: of this money there is ſome preparation to be made before it be given in Alms. The money is infected with the plague, and muſt paſs through the fire or the water before it be fit for Alms: the perſon muſt repent and leave the crime, and then miniſter to the poor.

Donum nudum eſt, niſi conſenſu veſtiatur. l. 3. C. de pactis.

4. He that gives Alms muſt doe it in mercy, that is, out of a true ſenſe of the calamity of his brother, firſt feeling it in himſelf in ſome proportion, and then endeavouring to eaſe himſelf and the other of their common calamity. Againſt this Rule they offend who give Alms out of cuſtome, or to upbraid the poverty of the other, or to make him mercenary and obliged, or with any unhandſome circumſtances.

5. He that gives Alms muſt doe it with a ſingle eye and heart, that is, without deſigns to get the praiſe of men; and if he ſecures that, he may either give them publickly or privately: for Chriſt intended onely to provide againſt pride and hypocriſie, when he bade Alms to be given in ſecret; it being otherwiſe one of his Commandments, *that our light ſhould ſhine before men:* this is more excellent that is more ſafe.

Qui dedit beneficium taceat, narret qui accepit. *Senec.*

6. To this alſo appertains, that he who hath done a good turn, ſhould ſo forget it, as not to ſpeak of it: but he that boaſts it or upbraids it, hath paid himſelf, and loſt the nobleneſs of the charity.

2 Cor. 9. 7.

7. Give Alms with a chearfull heart and countenance, *not grudgingly or of neceſſity, for God loveth a chearfull giver:* and therefore give quickly when the power is in thy hand, and the need is in thy Neighbour, and thy Neighbour at thy door. He gives twice that relieves ſpeedily.

Luke 6. 30.

8. According to thy ability give to all men that need: and in equal needs give firſt to good men, rather

ther than to bad men; and if the needs be unequal, doe ſo too; provided that the need of the pooreſt be not violent or extreme: but if an evil man be in extreme neceſſity, he is to be relieved rather than a good man who can tarry longer, and may ſubſiſt without it. And if he be a good man, he will deſire it ſhould be ſo, becauſe himſelf is bound to ſave the life of his brother with doing ſome inconvenience to himſelf: and no difference of vertue or vice can make the eaſe of one beggar equal with the life of another. Gal. 6. 10.

9. Give no Alms to vitious perſons, if ſuch Alms will ſupport their ſin; as if they will continue in idleneſs, [*if they will not work, neither let them eat*] or if they will ſpend it in † drunkenneſs or wantonneſs: ſuch perſons, when they are reduced to very great want, muſt be relieved in ſuch proportions as may not relieve their dying luſt, but may refreſh their faint or dying bodies. 2 Theſ. 3. 10. A Cavallo chi non porta ſella Biada non ſi crevella.

† De Mendico malè meretur, qui ei dat quod edat aut quod bibat: Nam & illud quod dat perdit, & illi producit vitam & miſeriam. *Trin.*

10. The beſt objects of charity are poor houſekeepers that labour hard, and are burthened with many children; or Gentlemen fallen into ſad poverty, eſpecially if by innocent misfortune, (and if their crimes brought them into it, yet they are to be relieved according to the former Rule;) perſecuted perſons, widows and fatherleſs children, putting them to honeſt trades or ſchools of learning. And ſearch into the needs of numerous and meaner families: for there are many perſons that have nothing left them but miſery and modeſty; and toward ſuch we muſt add two circumſtances of Charity. 1. To enquire them out. 2. To convey our relief unto them, ſo as we do not make them aſhamed. Beatus qui intelligit ſuper egenum & pauperem. *Pſal.* Adonare e tenere Ingegno biſogno havere.

11. Give, looking for nothing again, that is, without conſideration of future advantages; give to children, to old men, to the unthankfull, and the dying, and to thoſe you ſhall never ſee again; for elſe your Alms or courteſie is not charity, but traffick and merchandiſe;

chandiſe: and be ſure that you omit not to relieve the needs of your enemy and the injurious: for ſo poſſibly you may win him to your ſelf; but do you intend the winning him to God.

12. Truſt not your Alms to intermedial, uncertain and under-diſpenſers: by which Rule is not onely intended the ſecuring your Alms in the right chanel; but the humility of your perſon, and that which the Apoſtle calls *the labour of love*. And if you converſe in Hoſpitals and Alms houſes, and miniſter with your own hand what your hand hath firſt decreed, you will find your heart endeared and made familiar with the needs and with the perſons of the poor, thoſe excellent images of Chriſt.

13. Whatſoever is ſuperfluous in thy eſtate is to be diſpenſed in Alms. † *He that hath two coats muſt give to him that hath none*; that is, he that hath beyond his need muſt give that which is beyond it. Onely among needs we are to reckon not onely what will ſupport our life, but alſo what will maintain the decency of our eſtate and perſon; not onely in preſent needs, but in all future neceſſities, and very probable contingencies, but no farther: we are not obliged beyond this, unleſs we ſee very great, publick and calamitous neceſſities. But yet, if we do extend beyond our meaſures, and give more than we are able, we have the *Philippians* and many holy perſons for our precedent, we have St. *Paul* for our encouragement, we have Chriſt for our Counſellour, we have God for our Rewarder, and a great Treaſure in Heaven for our Recompence and Reſtitution. But I propound it to the conſideration of all Chriſtian people, that they be not nice and curious, fond and indulgent to themſelves, in taking accounts of their perſonal conveniences, and that they make their proportions moderate and eaſie, according to the order and manner of Chriſtianity; and the conſequent will be this, that the poor will more plentifully be relieved,

† Præmonſtro tibi,
Ut ità te aliorum miſereſcat, nè tui alios miſereat. *Plaut.* Trinumm.

them-

themſelves will be more able to doe it, and the duty will be leſs chargeable, and the owners of eſtates charged with fewer accounts in the ſpending them. It cannot be denied, but in the expences of all liberal and great perſonages many things might be ſpared; ſome ſuperfluous ſervants, ſome idle meetings, ſome unneceſſary and imprudent feaſts, ſome garments too coſtly, ſome unneceſſary Law-ſuits, ſome vain journeys: and when we are tempted to ſuch needleſs expences, if we ſhall deſcend to moderation, and lay aſide the ſurpluſage, we ſhall find it with more profit to be laid out upon the poor members of Chriſt, than upon our own with vanity. But this is onely intended to be an advice in the matter of doing Alms: for I am not ignorant that great variety of cloaths always have been permitted to Princes and Nobility and others in their proportion; and they uſually give thoſe cloaths as rewards to ſervants and other perſons needfull enough; and then they may ſerve their own fancy and their duty too: but it is but reaſon and Religion to be carefull that they be given to ſuch onely where duty, or prudent liberality, or alms determin them; but in no ſenſe let them doe it ſo as to miniſter to vanity, to luxury, to prodigality. The like alſo is to be obſerved in other inſtances. And if we once give our minds to the ſtudy and arts of Alms, we ſhall find ways enough to make this duty, eaſie, profitable and uſefull.

1. He that plays at any game muſt reſolve beforehand to be indifferent to win or loſe: but if he gives to the poor all that he wins, it is better than to keep it to himſelf: but it were better yet, that he lay by ſo much as he is willing to loſe, and let the game alone, and by giving ſo much Alms traffick for eternity. That is one way.

2. Another is, keeping the faſting-days of the Church; which if our condition be ſuch as to be able to caſt our accounts, and make abatements for our wanting ſo many meals in the whole year, (which by the old appointment did amount to 153, and ſince moſt of them are fallen into deſuetude, we may make up

up as many of them as we pleaſe by voluntary Faſts) we may from hence find a conſiderable relief for the poor. But if we be not willing ſometimes to faſt that our brother may eat, we ſhould ill die for him. Saint *Martin* had given all that he had in the world to the poor, ſave one coat, and that alſo he divided between two beggars. A Father in the Mount of *Nitria* was reduced at laſt to the Inventory of one Teſtament, and that book alſo was tempted from him by the needs of one whom he thought poorer than himſelf. Greater yet: St. *Paulinus* ſold himſelf to ſlavery to redeem a young man, for whoſe captivity his mother wept ſadly: and its ſaid that St. *Katharine* ſuck'd the venom'd wounds of a villain who had injured her moſt impudently. And I ſhall tell you of a greater charity than all theſe put together: Chriſt gave himſelf to ſhame and death to redeem his enemies from bondage, and death, and Hell.

13. Learn of the frugal man, and onely avoid ſordid actions, and turn good husband, and change your arts of getting into providence for the poor, and you ſhall ſoon become rich in good works: and why ſhould we not doe as much for charity, as for covetouſneſs; for Heaven, as for the fading world; for God and the Holy *Jeſus*, as for the needleſs ſuperfluities of back and belly?

14. In giving Alms to beggars and perſons of that low rank, it is better to give little to each that we may give to the more, ſo extending our Alms to many perſons: but in charities of Religion, as building Hoſpitals, Colleges, and Houſes for Devotion, and ſupplying the accidental wants of decayed perſons, fallen from great plenty to great neceſſity, it is better to unite our Alms than to diſperſe them; to make a noble relief or maintenance to one, and to reſtore him to comfort, than to ſupport onely his natural needs, and keep him alive onely, unreſcued from ſad diſcomforts.

15. The Precept of Alms or Charity binds not indefinitely to all the inſtances and kinds of Charity: for he that delights to feed the poor, and ſpends all his

his portion that way, is not bound to enter into Priſons and redeem captives: but we are obliged by the preſence of circumſtances, and the ſpecial diſpoſition of providence, and the pitiableneſs of an object, to this or that particular act of Charity. The eye is the ſenſe of mercy, and the bowels are its organ, and that inkindles pity, and pity produces alms: *when the eye ſees what it never ſaw, the heart will think what it never thought:* but when we have an object preſent to our eye, then we muſt pity, for there the providence of God hath fitted our charity with circumſtances. He that is in thy ſight, or in thy neighbourhood, is fallen into the lot of thy charity.

16. If thou haſt no money, yet thou muſt have mercy, and art bound to pity the poor, and pray for them; and throw thy holy deſires and devotions into the treaſure of the Church: and if thou doeſt what thou art able, be it little or great, corporal or ſpiritual, the charity of Alms or the charity of prayers, a cup of wine or a cup of water, if it be but *love to the brethren*, or a deſire to help all or any of Chriſt's poor, it ſhall be *accepted according to what a man hath, not according to what he hath not.* For Love is all this, and all the other Commandments: and it will expreſs it ſelf where it can; and where it cannot, yet it is Love ſtill, and it is alſo Sorrow that it cannot.

Luke 12. 2. Acts 3. 6. Chi ti da un oſſa non ti verrebbe morta. 2 Cor. 8. 12. 1 Pet. 1. 22.

Motives to Charity.

The motives to this duty are ſuch as holy Scripture hath propounded to us by way of conſideration and propoſition of its excellencies and conſequent reward. 1. There is no one duty which our bleſſed Saviour did recommend to his Diſciples with ſo repeated an injunction as this of Charity and Alms. To which add the words ſpoken by our Lord, *It is better to give than to receive.* And when we conſider how great a bleſſing it is that we beg not from door to door, it is a ready inſtance of our thankfulneſs to God, for his ſake to relieve them that do. 2. This duty

Matt. 6. 4. & Matt. 13. 12, 33. & 25. 15. Luke 11. 41.

up as many of them as we pleaſe by voluntary Faſts) we may from hence find a conſiderable relief for the poor. But if we be not willing ſometimes to faſt that our brother may eat, we ſhould ill die for him. Saint *Martin* had given all that he had in the world to the poor, ſave one coat, and that alſo he divided between two beggars. A Father in the Mount of *Nitria* was reduced at laſt to the Inventory of one Teſtament, and that book alſo was tempted from him by the needs of one whom he thought poorer than himſelf. Greater yet: St. *Paulinus* ſold himſelf to ſlavery to redeem a young man, for whoſe captivity his mother wept ſadly: and its ſaid that St. *Katharine* ſuck'd the venom'd wounds of a villain who had injured her moſt impudently. And I ſhall tell you of a greater charity than all theſe put together: Chriſt gave himſelf to ſhame and death to redeem his enemies from bondage, and death, and Hell.

13. Learn of the frugal man, and onely avoid ſordid actions, and turn good husband, and change your arts of getting into providence for the poor, and you ſhall ſoon become rich in good works: and why ſhould we not doe as much for charity, as for covetouſneſs; for Heaven, as for the fading world; for God and the Holy *Jeſus*, as for the needleſs ſuperfluities of back and belly?

14. In giving Alms to beggars and perſons of that low rank, it is better to give little to each that we may give to the more, ſo extending our Alms to many perſons: but in charities of Religion, as building Hoſpitals, Colleges, and Houſes for Devotion, and ſupplying the accidental wants of decayed perſons, fallen from great plenty to great neceſſity, it is better to unite our Alms than to diſperſe them; to make a noble relief or maintenance to one, and to reſtore him to comfort, than to ſupport onely his natural needs, and keep him alive onely, unreſcued from ſad diſcomforts.

15. The Precept of Alms or Charity binds not indefinitely to all the inſtances and kinds of Charity: for he that delights to feed the poor, and ſpends all his

his portion that way, is not bound to enter into Prisons and redeem captives: but we are obliged by the presence of circumstances, and the special disposition of providence, and the pitiableness of an object, to this or that particular act of Charity. The eye is the sense of mercy, and the bowels are its organ, and that inkindles pity, and pity produces alms: *when the eye sees what it never saw, the heart will think what it never thought:* but when we have an object present to our eye, then we must pity, for there the providence of God hath fitted our charity with circumstances. He that is in thy sight, or in thy neighbourhood, is fallen into the lot of thy charity.

16. If thou hast no money, yet thou must have mercy, and art bound to pity the poor, and pray for them, and throw thy holy desires and devotions into the treasure of the Church: and if thou doest what thou art able, be it little or great, corporal or spiritual, the charity of Alms or the charity of prayers, a cup of wine or a cup of water, if it be but *love to the brethren*, or a desire to help all or any of Christ's poor, it shall be *accepted according to what a man hath, not according to what he hath not.* For Love is all this, and all the other Commandments: and it will express it self where it can; and where it cannot, yet it is Love still, and it is also Sorrow that it cannot.

Luke 12. 2. Acts 3. 6. Chi ti da un ossa non ti verrebbe morta. 2 Cor. 8. 12. 1 Pet. 1. 22.

Motives to Charity.

The motives to this duty are such as holy Scripture hath propounded to us by way of consideration and proposition of its excellencies and consequent reward. 1. There is no one duty which our blessed Saviour did recommend to his Disciples with so repeated an injunction as this of Charity and Alms. To which add the words spoken by our Lord, *It is better to give than to receive.* And when we consider how great a blessing it is that we beg not from door to door, it is a ready instance of our thankfulness to God, for his sake to relieve them that do. 2. This duty

Matt. 6. 4. & Matt. 13. 12, 33. & 25. 15. Luke 11. 41.

duty is that alone whereby the future day of Judgment ſhall be tranſacted. For nothing but Charity and Alms is that whereby Chriſt ſhall declare the juſtice and mercy of the eternal ſentence. Martyrdom it ſelf is not there expreſſed, and no otherwiſe involved, but as it is the greateſt Charity. 3. Chriſt made himſelf the greateſt and daily example of Alms or Charity. He went up and down doing good, preaching the Goſpel, and healing all diſeaſes: and God the Father is imitable by us in nothing but in
Philip. 4. 17. purity and mercy. 4. Alms given to the poor redound to the emolument of the Giver both temporal and eternal. 5. They are inſtrumental to the remiſſion of
Acts 10. 4. Heb. 13. 16. Dan. 4. 27. ſins. Our forgiveneſs and mercy to others being made the very rule and proportion of our confidence and hope and our prayer to be forgiven our ſelves. 6. It is a treaſure in Heaven, it procures friends when we die. It is reckoned as done to Chriſt whatſoever we doe to our poor brother; and therefore when a poor man begs for Chriſt his ſake, if he have reaſon to ask for Chriſt his ſake, give it him if thou canſt. Now every man hath title to ask for Chriſt's ſake whoſe need is great, and himſelf unable to cure it, and if the man be a Chriſtian. Whatſoever Charity Chriſt will reward, all that is given for Chriſt's ſake, and therefore it may be asked in his name: but every man that uſes that ſacred name for an endearment hath not a title to it, neither he nor his need. 7. It is one of the wings of prayer, by which it flies to the throne of grace. 8. It crowns all the works of Piety. 9. It cauſes thankſgiving to God on our behalf: 10. And the bowels of the poor bleſs us, and they pray for us. 11. And that portion of our eſtate out of which a tenth, or a fifth, or a twentieth, or ſome offering to God for Religion and the poor goes forth, certainly returns with a great bleſſing upon all the reſt. It is like the effuſion of oil upon the *Sidonian* woman; as long as ſhe pours into empty veſſels, it could never ceaſe running: or like the widow's barrel of meal; it conſumes not as long as ſhe fed the Prophet. 12. The ſum of all is contained in the words of our bleſſed Saviour

Nunquam memini me legiſſe malâ morte mortuum qui libenter operâ charitatis exercuit. S. *Hieron.* Ep. ad Nepot.

Saviour, *Give alms of ſuch things as ye have, and behold all things are clean unto you.* 13. To which may be added, that Charity or Mercy is the peculiar character of God's Elect, and a ſign of Predeſtination; which advantage we are taught by St. *Paul:* [*Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindneſs,* &c. *Forbearing one another, and forgiving one another, if any man have a quarrel againſt any.*] The reſult of all which we may reade in the words of St. *Chryſoſtome: To know the art of Alms, is greater than to be crowned with the Diadem of Kings. And yet to convert one Soul is greater than to pour out ten thouſand talents into the baskets of the poor.* Coloſſ. 3. 12.

But becauſe giving Alms is an Act of the vertue of mercifulneſs, our endeavour muſt be by proper arts to mortifie the parents of unmercifulneſs, which are, 1. Envy; 2. Anger; 3. Covetouſneſs: in which we may be helped by the following rules or inſtruments.

Remedies againſt Unmercifulneſs and Uncharitableneſs.

1. *Againſt Envy; by way of conſideration.*

Againſt Envy I ſhall uſe the ſame arguments I would uſe to perſuade a man from the Fever or the Dropſie. 1. Becauſe it is a diſeaſe, it is ſo far from having pleaſure in it, or a temptation to it, that it is full of pain, a great inſtrument of vexation; it eats the fleſh, and dries up the marrow, and makes hollow eyes, and lean cheeks, and a pale face. 2. It is nothing but a direct reſolution never to enter into Heaven by the way of noble pleaſure taken in the good of others. 3. It is moſt contrary to God; 4. And a juſt contrary ſtate to the felicities and actions of heaven, where every ſtar increaſes the light of the other, and the multitude of gueſts at the ſupper of the Lamb makes

chandiſe: and be ſure that you omit not to relieve the needs of your enemy and the injurious: for ſo poſſibly you may win him to your ſelf; but do you intend the winning him to God.

12. Truſt not your Alms to intermedial, uncertain and under-diſpenſers: by which Rule is not onely intended the ſecuring your Alms in the right chanel; but the humility of your perſon, and that which the Apoſtle calls *the labour of love*. And if you converſe in Hoſpitals and Alms houſes, and miniſter with your own hand what your hand hath firſt decreed, you will find your heart endeared and made familiar with the needs and with the perſons of the poor, thoſe excellent images of Chriſt.

13. Whatſoever is ſuperfluous in thy eſtate is to be diſpenſed in Alms. † *He that hath two coats muſt give to him that hath none*; that is, he that hath beyond his need muſt give that which is beyond it. Onely among needs we are to reckon not onely what will ſupport our life, but alſo what will maintain the decency of our eſtate and perſon; not onely in preſent needs, but in all future neceſſities, and very probable contingencies, but no farther: we are not obliged beyond this, unleſs we ſee very great, publick and calamitous neceſſities. But yet, if we do extend beyond our meaſures, and give more than we are able, we have the *Philippians* and many holy perſons for our precedent, we have St. *Paul* for our encouragement, we have Chriſt for our Counſellour, we have God for our Rewarder, and a great Treaſure in Heaven for our Recompence and Reſtitution. But I propound it to the conſideration of all Chriſtian people, that they be not nice and curious, fond and indulgent to themſelves, in taking accounts of their perſonal conveniences, and that they make their proportions moderate and eaſie, according to the order and manner of Chriſtianity; and the conſequent will be this, that the poor will more plentifully be relieved,

† Præmonſtro tibi,
Ut ità te aliorum miſereſcat, nè tui alios miſereat. *Plaut.* Trinumm.

them-

themſelves will be more able to doe it, and the duty will be leſs chargeable, and the owners of eſtates charged with fewer accounts in the ſpending them. It cannot be denied, but in the expences of all liberal and great perſonages many things might be ſpared; ſome ſuperfluous ſervants, ſome idle meetings, ſome unneceſſary and imprudent feaſts, ſome garments too coſtly, ſome unneceſſary Law-ſuits, ſome vain journeys: and when we are tempted to ſuch needleſs expences, if we ſhall deſcend to moderation, and lay aſide the ſurpluſage, we ſhall find it with more profit to be laid out upon the poor members of Chriſt, than upon our own with vanity. But this is onely intended to be an advice in the matter of doing Alms: for I am not ignorant that great variety of cloaths always have been permitted to Princes and Nobility and others in their proportion; and they uſually give thoſe cloaths as rewards to ſervants and other perſons needfull enough; and then they may ſerve their own fancy and their duty too: but it is but reaſon and Religion to be carefull that they be given to ſuch onely where duty, or prudent liberality, or alms determin them; but in no ſenſe let them doe it ſo as to miniſter to vanity, to luxury, to prodigality. The like alſo is to be obſerved in other inſtances. And if we once give our minds to the ſtudy and arts of Alms, we ſhall find ways enough to make this duty, eaſie, profitable and uſefull.

1. He that plays at any game muſt reſolve beforehand to be indifferent to win or loſe: but if he gives to the poor all that he wins, it is better than to keep it to himſelf: but it were better yet, that he lay by ſo much as he is willing to loſe, and let the game alone, and by giving ſo much Alms traffick for eternity. That is one way.

2. Another is, keeping the faſting-days of the Church; which if our condition be ſuch as to be able to caſt our accounts, and make abatements for our wanting ſo many meals in the whole year, (which by the old appointment did amount to 153, and ſince moſt of them are fallen into deſuetude, we may make up

up as many of them as we pleaſe by voluntary Faſts) we may from hence find a conſiderable relief for the poor. But if we be not willing ſometimes to faſt that our brother may eat, we ſhould ill die for him. Saint *Martin* had given all that he had in the world to the poor, ſave one coat, and that alſo he divided between two beggars. A Father in the Mount of *Nitria* was reduced at laſt to the Inventory of one Teſtament, and that book alſo was tempted from him by the needs of one whom he thought poorer than himſelf. Greater yet: St. *Paulinus* ſold himſelf to ſlavery to redeem a young man, for whoſe captivity his mother wept ſadly: and its ſaid that St. *Katharine* ſuck'd the venom'd wounds of a villain who had injured her moſt impudently. And I ſhall tell you of a greater charity than all theſe put together: Chriſt gave himſelf to ſhame and death to redeem his enemies from bondage, and death, and Hell.

13. Learn of the frugal man, and onely avoid ſordid actions, and turn good husband, and change your arts of getting into providence for the poor, and you ſhall ſoon become rich in good works: and why ſhould we not doe as much for charity, as for covetouſneſs; for Heaven, as for the fading world; for God and the Holy *Jeſus*, as for the needleſs ſuperfluities of back and belly?

14. In giving Alms to beggars and perſons of that low rank, it is better to give little to each that we may give to the more, ſo extending our Alms to many perſons: but in charities of Religion, as building Hoſpitals, Colleges, and Houſes for Devotion, and ſupplying the accidental wants of decayed perſons, fallen from great plenty to great neceſſity, it is better to unite our Alms than to diſperſe them; to make a noble relief or maintenance to one, and to reſtore him to comfort, than to ſupport onely his natural needs, and keep him alive onely, unreſcued from ſad diſcomforts.

15. The Precept of Alms or Charity binds not indefinitely to all the inſtances and kinds of Charity: for he that delights to feed the poor, and ſpends all his

his portion that way, is not bound to enter into Prisons and redeem captives: but we are obliged by the presence of circumstances, and the special disposition of providence, and the pitiableness of an object, to this or that particular act of Charity. The eye is the sense of mercy, and the bowels are its organ, and that inkindles pity, and pity produces alms: *when the eye sees what it never saw, the heart will think what it never thought:* but when we have an object present to our eye, then we must pity, for there the providence of God hath fitted our charity with circumstances. He that is in thy sight, or in thy neighbourhood, is fallen into the lot of thy charity.

16. If thou hast no money, yet thou must have mercy, and art bound to pity the poor, and pray for them; and throw thy holy desires and devotions into the treasure of the Church: and if thou doest what thou art able, be it little or great, corporal or spiritual, the charity of Alms or the charity of prayers, a cup of wine or a cup of water, if it be but *love to the brethren*, or a desire to help all or any of Christ's poor, it shall be *accepted according to what a man hath, not according to what he hath not.* For Love is all this, and all the other Commandments: and it will express it self where it can; and where it cannot, yet it is Love still, and it is also Sorrow that it cannot.

Luke 12. 2. Acts 3. 6. Chi ti da un ossa non ti verrebbe morta. 2 Cor. 8. 12. 1 Pet. 1. 22.

Motives to Charity.

The motives to this duty are such as holy Scripture hath propounded to us by way of consideration and proposition of its excellencies and consequent reward. 1. There is no one duty which our blessed Saviour did recommend to his Disciples with so repeated an injunction as this of Charity and Alms. To which add the words spoken by our Lord, *It is better to give than to receive.* And when we consider how great a blessing it is that we beg not from door to door, it is a ready instance of our thankfulness to God, for his sake to relieve them that do. 2. This duty

Matt. 6. 4. & Matt. 13. 12. 33. & 25. 15. Luke 11. 41.

duty is that alone whereby the future day of Judgment ſhall be tranſacted. For nothing but Charity and Alms is that whereby Chriſt ſhall declare the juſtice and mercy of the eternal ſentence. Martyrdom it ſelf is not there expreſſed, and no otherwiſe involved, but as it is the greateſt Charity. 3. Chriſt made himſelf the greateſt and daily example of Alms or Charity. He went up and down doing good, preaching the Goſpel, and healing all diſeaſes: and God the Father is imitable by us in nothing but in
Philip. 4. 17. purity and mercy. 4. Alms given to the poor redound to the emolument of the Giver both temporal and eternal. 5. They are inſtrumental to the remiſſion of
Acts 10. 4. Heb. 13. 16. Dan. 4. 27. ſins. Our forgiveneſs and mercy to others being made the very rule and proportion of our confidence and hope and our prayer to be forgiven our ſelves. 6. It is a treaſure in Heaven, it procures friends when we die. It is reckoned as done to Chriſt whatſoever we doe to our poor brother; and therefore when a poor man begs for Chriſt his ſake, if he have reaſon to ask for Chriſt his ſake, give it him if thou canſt. Now every man hath title to ask for Chriſt's ſake whoſe need is great, and himſelf unable to cure it, and if the man be a Chriſtian. Whatſoever Charity Chriſt will reward, all that is given for Chriſt's ſake, and therefore it may be asked in his name: but every man that uſes that ſacred name for an endearment hath not a title to it, neither he nor his need. 7. It is one of the wings of prayer, by which it flies to the throne of grace. 8. It crowns all the works of Piety. 9. It cauſes thankſgiving to God on our behalf: 10. And the bowels of the poor bleſs us, and they pray for us. 11. And that portion of our eſtate out of which a tenth, or a fifth, or a twentieth, or ſome offering to God for Religion and the poor goes forth, certainly returns with a great bleſſing upon all the reſt. It is like the effuſion of oil upon the *Sidonian* woman; as long as ſhe pours into empty veſſels, it could never ceaſe running: or like the widow's barrel of meal; it conſumes not as long as ſhe fed the Prophet. 12. The ſum of all is contained in the words of our bleſſed

Nunquam meminî me legiſſe malâ morte mortuum qui libenter operâ charitatis exercuit. S. *Hieron.* Ep. ad Nepot.

Saviour

Saviour, *Give alms of ſuch things as ye have, and behold all things are clean unto you.* 13. To which may be added, that Charity or Mercy is the peculiar character of God's Elect, and a ſign of Predeſtination; which advantage we are taught by St. *Paul:* [*Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindneſs,* &c. *Forbearing one another, and forgiving one another, if any man have a quarrel againſt any.*] The reſult of all which we may reade in the words of St. *Chryſoſtome: To know the art of Alms, is greater than to be crowned with the Diddem of Kings. And yet to convert one Soul is greater than to pour out ten thouſand talents into the baskets of the poor.* Coloſſ. 3.12.

But becauſe giving Alms is an Act of the vertue of mercifulneſs, our endeavour muſt be by proper arts to mortifie the parents of unmercifulneſs, which are, 1. Envy; 2. Anger; 3. Covetouſneſs: in which we may be helped by the following rules or inſtruments.

Remedies againſt Unmercifulneſs and Uncharitableneſs.

1. *Againſt Envy; by way of conſideration.*

Againſt Envy I ſhall uſe the ſame arguments I would uſe to perſuade a man from the Fever or the Dropſie. 1. Becauſe it is a diſeaſe, it is ſo far from having pleaſure in it, or a temptation to it, that it is full of pain, a great inſtrument of vexation; it eats the fleſh, and dries up the marrow, and makes hollow eyes, and lean cheeks, and a pale face. 2. It is nothing but a direct reſolution never to enter into Heaven by the way of noble pleaſure taken in the good of others. 3. It is moſt contrary to God; 4. And a juſt contrary ſtate to the felicities and actions of heaven, where every ſtar increaſes the light of the other, and the multitude of gueſts at the ſupper of the Lamb makes

makes the eternal meal more feſtival. 5. It is perfectly the ſtate of Hell, and the paſſion of Devils: for they doe nothing but deſpair in themſelves, † and envy others quiet or ſafety, and yet cannot rejoice either in their good or in their evil, although they endeavour to hinder that, and procure this, with all the devices and arts of malice, and of a great underſtanding. 6. Envy can ſerve no end in the world; it cannot pleaſe any thing, nor doe any thing, nor hinder any thing, but the content and felicity of him that hath it. 7. Envy can never pretend to juſtice, as hatred and uncharitableneſs ſometimes may: for there may be cauſes of hatred; and I may have wrong done me, and then hatred hath ſome pretence, though no juſt argument. But no man is unjuſt or injurious, for being proſperous or wiſe. 8. And therefore many men profeſs to hate another, but no man owns Envy, as being an enmity and diſpleaſure for no cauſe but goodneſs or felicity: Envious men being like *Cantharides* and Caterpillars, that delight moſt to devour ripe and moſt excellent fruits. 9. It is of all crimes the baſeſt: for malice and anger are appeaſed with benefits, but envy is exaſperated, as envying to fortunate perſons both their power and their will to doe good; and never leaves murmuring till the envied perſon be levelled, and then onely the Vulture leaves to eat the liver. For if his Neighbour be made miſerable, the envious man is apt to be troubled: like him that is ſo long unbuilding the turrets till all the roof is low or flat, or that the ſtones fall upon the lower buildings, and doe a miſchief that a man repents of.

† Nemo alienæ virtuti invidet qui ſatis confidit ſuæ. *Cic.* contra *M. Anton.*

Homerus Therſitis malos mores deſcribens, malitiæ ſummam appoſuit, Pelidæ inprimis erat atque inimicus Ulyſſi.

2. *Remedies againſt Anger by way of Exerciſe.*

The next enemy to mercifulneſs and the grace of Alms is Anger: againſt which there are proper inſtruments both in Prudence and Religion.

1. Prayer is the great remedy againſt Anger: for it muſt

muſt ſuppoſe it in ſome degree removed before we pray, and then it is the more likely it will be finiſhed when the prayer is done. We muſt lay aſide the act of Anger, as a preparatory to prayer; and the curing the habit will be the effect and bleſſing of prayer: ſo that if a man, to cure his anger, reſolves to addreſs himſelf to God by prayer, it is firſt neceſſary that by his own obſervation and diligence he lay the anger aſide, before his prayer can be fit to be preſented: and when we ſo pray, and ſo endeavour, we have all the bleſſings of prayer which God hath promiſed to it, to be our ſecurity for ſucceſs.

2. If Anger ariſes in thy breaſt, inſtantly ſeal up thy lips, and let it not go forth: for like fire when it wants vent, it will ſuppreſs it ſelf. It is good *in a Fever* to have a tender and a ſmooth tongue; but it is better that it be ſo *in anger*: for if it be rough and diſtempered, *there* it is an ill ſign, but *here* it is an ill cauſe. Angry paſſion is a fire, and angry words are like breath to fan them; together they are like ſteel and flint, ſending out fire by mutual colliſion. Some men will diſcourſe themſelves into paſſion, and if their neighbour be inkindled too, together they flame with rage and violence.

Ira cùm pectus rapida occupavit,
Futiles linguæ jubeo cavere
Vana latratus jaculantis. *Sappho.*
Turbatus ſum, & non ſum locutus.
Pſal. 79.

3. Humility is the moſt excellent natural cure for anger in the world: for he that by daily conſidering his own infirmities and failings, makes the errour of his neighbour or ſervant to be his own caſe, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the levities, or misfortunes, or indiſcretions of another; greater than which he conſiders that he is very frequently and more inexcuſably guilty of.

4. Conſider the example of the ever-bleſſed *Jeſus*, who ſuffered all the contradictions of ſinners, and received all affronts and reproaches of malitious, raſh and fooliſh perſons, and yet in all them was as diſpaſſionate and gentle as the morning-Sun in Autumn:

and in this alſo he propounded himſelf imitable by us. For if innocence it ſelf did ſuffer ſo great injuries and diſgraces, it is no great matter for us quietly to receive all the calamities of fortune, and indiſcretion of ſervants, and miſtakes of friends, and unkindneſſes of kindred, and rudeneſſes of enemies, ſince we have deſerved theſe and worſe, even Hell it ſelf.

5. If we be tempted to Anger in the actions of Government and Diſcipline to our inferiours, (in which caſe anger is permitted ſo far as it is prudently inſtrumental to Government, and onely is a ſin when it is exceſſive and unreaſonable, and apt to diſturb our own diſcourſe, or to expreſs it ſelf in imprudent words or violent actions) let us propound to our ſelves the example of God the Father, who at the ſame time and with the ſame tranquillity decreed Heaven and Hell, the joys of bleſſed Angels and Souls, and the torments of devils and accurſed ſpirits: and at the day of Judgment, when all the World ſhall burn under his feet, God ſhall not be at all inflam'd, or ſhaken in his eſſential ſeat and centre of tranquillity and joy. And if at firſt the cauſe ſeems reaſonable, yet defer to execute thy anger till thou mayſt better judge. For as *Phocion* told the *Athenians*, who upon the firſt news of the death of *Alexander*, were ready to revolt, Stay a while, for if the King be not dead, your haſte will ruine you; but if he be dead, your ſtay cannot prejudice your affairs, for he will be dead to morrow as well as to day: ſo if thy ſervant or inferiour deſerve puniſhment, ſtaying till to morrow will not make him innocent; but it may poſſibly preſerve thee ſo, by preventing thy ſtriking a guiltleſs perſon, or being furious for a trifle.

6. Remove from thy ſelf all provocations and incentives to Anger; eſpecially 1. Games of chance, and great wagers. * *Patroclus* killed his friend, the ſon of *Amphidamas*, in his rage and ſudden fury, riſing upon a croſs game at Tables. Such alſo are petty curioſities and worldly buſineſs and carefulneſs about

* Ἤματι τῷ ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος
Νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς. Iliad. ψ'.

it;

it: but manage thy ſelf with indifferency, or contempt of thoſe external things, and do not ſpend a paſſion upon them; for it is more than they are worth. But they that deſire but few things can be croſſed but in a few. 2. In not heaping up with an ambitious or curious prodigality any very curious or choice Utenſils, Seals, Jewels, Glaſſes, pretious ſtones; becauſe thoſe very many accidents which happen in the ſpoiling or loſs of theſe rarities, are in event an irreſiſtible cauſe of violent anger. 3. Do not entertain nor ſuffer tale-bearers: for they abuſe our ear firſt, and then our credulity, and then ſteal our patience, and it may be for a lie; and if it be true, the matter is not conſiderable; or if it be, yet it is pardonable. And we may always eſcape with patience at one of theſe outlets: either 1. By not hearing ſlanders, or 2. by not believing them, or 3. by not regarding the thing, or 4. by forgiving the perſon. 4. To this purpoſe alſo it may ſerve well, if we chuſe (as much as we can) to live with peaceable perſons, for that prevents the occaſions of confuſion: and if we live with prudent perſons, they will not eaſily occaſion our diſturbance. But becauſe theſe things are not in many mens power, therefore I propound this rather as a felicity than a remedy or a duty, and an art of prevention rather than of cure.

Qui pauca requirunt, non multis excidunt. *Plut.*

7. Be not inquiſitive into the affairs of other men, nor the faults of thy ſervants, nor the miſtakes of thy friends; but what is offered to you, uſe according to the former rules, but do not thou go out to gather ſticks to kindle a fire to burn thine own houſe. And add this; if my friend ſaid or did well in that for which I am angry, I am in the fault, not he; but if he did amiſs, he is in the miſery, not I: for either he was deceived, or he was malitious, and either of them both is all one with a miſerable perſon; and that is an object of pity, not of anger.

8. Uſe all reaſonable diſcourſes to excuſe the faults of others, conſidering that there are many circumſtances of time, of perſon, of accident, of inadvertency, of infrequency, of aptneſs to amend, of ſorrow for doing

ing it; and it is well that we take any good in exchange for the evil is done or suffered.

9. Upon the rising of Anger instantly enter into a deep consideration of the joys of Heaven, or the pains of Hell: for *fear and joy are naturally apt to appease this violence.*

Homer.

10. In contentions be always passive, never active, upon the defensive, not the assaulting part; and then also give a gentle answer, receiving the furies and indiscretions of the other like a stone into a bed of Moss and soft compliance; and you shall find it sit down quietly: whereas anger and violence makes the contention loud and long, and injurious to both the parties.

11. In the actions of Religion be carefull to temper all thy instances with meekness, and the proper instruments of it: and if thou beest apt to be angry, neither fast violently, nor entertain the too-forward heats of zeal; but *secure thy duty* with constant and regular actions, and *a good temper of body* with convenient refreshments and recreations.

12. If Anger arises suddenly and violently, first restrain it with consideration, and then let it end in a hearty prayer for him that did the real or seeming injury. The former of the two stops its growth, and the latter quite kills it, and makes amends for its monstrous and involuntary birth.

Remedies against Anger, by way of consideration.

1. Consider that Anger is a professed enemy to Counsel; it is a direct storm, in which no man can be heard to speak or call from without: for if you counsel gently, you are despised; if you urge it and be vehement, you provoke it more. Be carefull therefore to lay up beforehand a great stock of reason and prudent consideration, that like a besieged Town you may be provided

Καὶ μανθάνων μὲν οἷα δρᾶν μέλλω κακὰ,
Θυμὸς ἐκρείσσων τῶν ἐμῶν βουλευμάτων.
Medea.

vided for, and be defensible from within, since you are not likely to be reliev'd from without. Anger is not to be suppressed but by something that is as inward as it self, and more habitual. To which purpose add, that 2. Of all passions it endeavours most to make reason useless. 3. That it is an universal poison, of an infinite object: for no man was ever so amorous as to love a Toad, none so envious as to repine at the condition of the miserable, no man so timorous as to fear a dead Bee; but Anger is troubled at every thing, and every man, and every accident, and therefore unless it be suppressed, it will make a man's condition restless. 4. If it proceeds from a great cause, it turns to fury; if from a small cause, it is peevishness: and so is always either terrible or ridiculous.

Ὁ θυμὸς φόνων αἴτιον, συμφορᾶς σύμμαχον, βλάβης σύνεργον καὶ ἀτιμίας, χρημάτων ἀπώλεια, ἔτι δὲ καὶ φθορᾶς ἀρχηγόν. Aristot.

5. It makes a man's body monstrous, deformed and contemptible, the voice horrid, the eyes cruel, the face pale or fiery, the gate fierce, the speech clamorous and loud. 6. It is neither manly nor ingenuous. 7. It proceeds from softness of spirit and pusillanimity; which makes that Women are more angry than Men, sick persons more than healthfull, old men more than young, unprosperous and calamitous people than the blessed and fortunate. 8. It is a passion fitter for Flies and Insects than for persons professing nobleness and bounty. 9. It is troublesome not onely to those that suffer it, but to them that behold it; there being no greater incivility * of entertainment than for the Cook's fault, or the negligence of the servants, to be cruel, or outragious, or unpleasant in the presence of the guests. 10. It makes marriage to be a necessary and unavoidable trouble; friendships, and societies, and familiarities to be intolerable. 11. It multiplies the evils of drunkenness, and makes the levities of Wine to run into madness. 12. It makes innocent jesting to be the beginning of Tragedies. 13. It turns friendship into hatred; * it makes a man lose himself and his Reason and his argument in disputation. * It turns the desires of knowledge into an itch of wran-

* Dicere quid cœnâ possit ingratius istâ?

gling. * It adds insolency to power. * It turns justice into cruelty, and judgment into oppression. * It changes discipline into tediousness and hatred of liberal institution. * It makes a prosperous man to be envied, and the unfortunate to be unpitied. * It is a confluence of all the irregular passions: there is in it envy and sorrow, fear and scorn, pride and prejudice, rashness and inconsideration, rejoicing in evil and a desire to inflict it, self-love, impatience and curiosity. * And lastly, though it be very troublesome to others, yet it is most troublesome to him that hath it.

In the use of these arguments and the former exercises be diligent to observe, lest in your desires to suppress anger you be passionate and angry at your self for being angry; like Physicians, who give a bitter potion when they intend to eject the bitterness of choler; for this will provoke the person, and increase the passion. But placidly and quietly set upon the mortification of it; and attempt it first for a day, resolving that day not at all to be angry; and to be watchfull and observant for a day is no great trouble: but then, after one day's watchfulness it will be as easie to watch two days as at first it was to watch one day; and so you may increase till it becomes easie and habitual.

Amaram amaro bilem pharmaco qui eluunt.

Onely observe that such an anger alone is criminal which is against charity to my self or my neighbour; but anger against sin is a holy zeal, and an effect of love to God and my brother, for whose interest I am passionate, like a concerned person: and if I take care that my anger makes no reflexion of scorn or cruelty upon the offender, or of pride and violence, or transportation to my self, anger becomes charity and duty. And when one commended *Charilaus*, the King of *Sparta*, for a gentle, a good and a meek Prince, his collegue said well, *How can he be good, who is not an enemy even to vitious persons?*

Plutar. de odio & invidia.

3. Reme-

3. *Remedies againſt Covetouſneſs, the third enemy of Mercy.*

Covetouſneſs is alſo an enemy to Alms, though not to all the effects of mercifulneſs: but this is to be cured by the proper motives to charity before mentioned, and by the proper rules of juſtice; which being ſecured, the arts of getting money are not eaſily made criminal. To which alſo we may add,

1. Covetouſneſs makes a man miſerable; becauſe riches are not means to make a man happy: and unleſs felicity were to be bought with money, he is a vain perſon who admires heaps of gold and rich poſſeſſions. For what *Hippomachus* ſaid to ſome perſons who commended a tall man as fit to be a Champion in the Olympick games, It is true (ſaid he) if the crown hang ſo high that the longeſt arm could reach it; the ſame we may ſay concerning riches, they were excellent things, if the richeſt man were certainly the wiſeſt and the beſt: but as they are, they are nothing to be wondred at, becauſe they contribute nothing toward felicity: which appears, becauſe ſome men chuſe to be miſerable that they may be rich, rather than be happy with the expence of money and doing noble things.

Quid refert igitur quantis jumenta fatiget
Porticibus, quanta nemorum vectetur in umbra,
Jugera quot vicina foro, quas emerit ædes?
Nemo malus felix. *Juv.* Sat. 4.

2. Riches are uſeleſs and unprofitable; for beyond our needs and conveniencies nature knows no uſe of riches: and they ſay that the Princes of *Italy*, when they ſup alone, eat out of a ſingle diſh, and drink in a plain glaſs, and the wife eats without purple; *for nothing is more frugal than the back and belly*, if they be uſed as they ſhould: but when they would entertain the eyes of ſtrangers, when they are vain and would make a noiſe, then riches come forth to ſet forth the ſpectacle, and furniſh out *the Comedy of wealth, of vanity.* No man can with all the wealth in the world buy ſo much skill as to be a good Luteniſt; he muſt go the ſame way that poor people

do, he muſt learn and take pains: much leſs can he buy conſtancy, or chaſtity, or courage; nay, not ſo much as the contempt of riches: and by poſſeſſing more than we need, we cannot obtain ſo much power over our Souls as not to require more. And certainly riches muſt deliver me from no evil, if the poſſeſſion of them cannot take away the longing for them. If any man be thirſty, drink cools him, if he be hungry, eating meat ſatisfies him: and when a man is cold and calls for a warm cloak, he is pleaſed if you give it him; but you trouble him if you load him with ſix or eight cloaks. Nature reſts and ſits ſtill when ſhe hath her portion; but that which exceeds it is a trouble and a burthen: and therefore in true Philoſophy, no man is rich but he that is poor, according to the common account: for when God hath ſatisfied thoſe needs which he made, that is, all that is natural, whatſoever is beyond it is thirſt and a diſeaſe, and unleſs it be ſent back again in charity or religion, can ſerve no end but vice or vanity: it can increaſe the appetite, to repreſent the man poorer, and full of a new and artificial, unnatural need; but it never ſatisfies the need it makes, or makes the man richer. *No wealth can ſatisfie the covetous deſire of wealth.*

3. Riches are troubleſome; but the ſatisfaction of thoſe appetites which God and Nature have made are cheap and eaſie: for who ever paid uſe-money for bread and onions and water to keep him alive? But when we covet after houſes of the frame and deſign of *Italy*, or long for jewels, or for our next neighbour's field, or horſes from *Barbary*, or the richeſt perfumes of *Arabia*, or *Galatian* mules, or fat Eunuchs for our ſlaves from *Tunis*, or rich coaches from *Naples*, then we can never be ſatisfied till we have the beſt thing that is fanſied, and all that can be had, and all that can be deſired, and that we can luſt no more: but before we come to the one half of our firſt wild deſires, we are the bondmen of Uſurers, and of our worſe tyrant appetites, and

Ergo ſolli. ita tu cauſa, pecunia, vita es.

Per te immaturum mortis adimus iter. *Proper.*

and the tortures of envy and impatience. But I conſider that thoſe who drink on ſtill when their thirſt is quenched, or eat after they have well dined, are forced to vomit not onely their ſuperfluity, but even that which at firſt was neceſſary: ſo thoſe that covet more than they can temperately uſe, are oftentimes forced to part even with that patrimony which would have ſupported their perſons in freedom and honour, and have ſatisfied all their reaſonable deſire.

4. Contentedneſs is therefore health, becauſe Covetouſneſs is a direct ſickneſs; and it was well ſaid of *Ariſtippus*, (as *Plutarch* reports him) If any man after much eating and drinking be ſtill unſatisfied, he hath no need of more meat or more drink, but of a Phyſician; he more needs to be purged than to be filled: and therefore ſince Covetouſneſs cannot be ſatisfied, it muſt be cured by emptineſs and evacuation. The Man is without remedy, unleſs he be reduced to the ſcantling of nature, and the meaſures of his perſonal neceſſity. Give to a poor man a houſe and a few Cows, pay his little debt, and ſet him on work, and he is provided for, and quiet: but when a man enlarges beyond a fair poſſeſſion, and deſires another Lordſhip, you ſpite him if you let him have it; for by that he is one degree the farther off from reſt in his deſires and ſatisfaction; and now he ſees himſelf in a bigger capacity to a larger fortune; and he ſhall never find his period, till you begin to take away ſomething of what he hath; for then he will begin to be glad to keep that which is left: but reduce him to nature's meaſures, and there he ſhall be ſure to find reſt: for there no man can deſire beyond his belly-full, and when he wants that, any one friend or charitable man can cure his poverty; but all the world cannot ſatisfie his Covetouſneſs.

5. Covetouſneſs is the moſt phantaſtical and contradictory diſeaſe in the whole world: it muſt therefore be incurable, becauſe it ſtrives againſt its own cure. No man therefore abſtains from meat, becauſe he is hungry, nor from wine, becauſe he loves it and needs it: but the covetous man does ſo; for he deſires it paſſionately

nately, becauſe he ſays he needs it, and when he hath it, he will need it ſtill, becauſe he dares not uſe it. He gets cloaths becauſe he cannot be without them; but when he hath them then he can: as if he needed corn for his granary, and cloaths for his wardrobe, more than for his back and belly. For Covetouſneſs pretends to heap much together for fear of want; and yet after all his pains and purchaſe, he ſuffers that really which at firſt he feared vainly; and by not uſing what he gets, he makes that ſuffering to be actual, preſent and neceſſary, which in his loweſt condition was but future, contingent and poſſible. It ſtirs up the deſire, and takes away the pleaſure of being ſatisfied. It increaſes the appetite, and will not content it. It ſwells the *principal* to no purpoſe, and leſſens the *uſe* to all purpoſes; diſturbing the order of nature, and the deſigns of God; making *money* not to be the inſtrument of exchange or charity, nor corn to feed himſelf or the poor, nor wool to cloath himſelf or his brother, nor wine to refreſh the ſadneſs of the afflicted, nor his oil to make his own countenance chearfull; but all theſe to look upon, and to tell over, and to take accounts by, and make himſelf conſiderable, and wondered at by fools, that while he lives he may be called Rich, and when he dies may be accounted Miſerable, and, like the diſh-makers of *China*, may leave a greater heap of dirt for Nephews, while he himſelf hath a new lot fallen to him in the portion of *Dives*. But thus the Aſs carried wood and ſweet herbs to the Baths, but was never waſhed or perfumed himſelf: he heaped up ſweets for others, while himſelf was filthy with ſmoak and aſhes. And yet it is conſiderable; if the Man can be content to feed hardly, and labour extremely, and watch carefully, and ſuffer affronts and diſgrace, that he may get money more than he uſes in his temperance and juſt needs, with how much eaſe might this man be happy? and with how great uneaſineſs and trouble does he make himſelf miſerable? For he takes pains to get content, and when he might have it, he lets it go. He might better be content with a vertuous and quiet

poverty,

poverty, than with an artificial, troubleſome and vitious. The ſame diet and a leſs labour would at firſt make him happy, and for ever after rewardable.

6. The ſum of all is that which the Apoſtle ſays, *Covetouſneſs is Idolatry*; that is, it is an admiring money for it ſelf, not for its uſe; it relies upon money, and loves it more than it loves God and Religion. And *it is the root of all evil*; it teaches men to be cruel and crafty, induſtrious and evil, full of care and malice; it devours young heirs, and grinds the face of the poor, and undoes thoſe who ſpecially belong to God's protection, helpleſs, craftleſs and innocent people; it inquires into our parents age, and longs for the death of our friends; it makes friendſhip an art of rapine, and changes a Partner into a Vultur, and a Companion into a Thief: and after all this it is for no good to it ſelf, for it dares not ſpend thoſe heaps of treaſure which it ſnatched: and men hate Serpents and Baſilisks worſe than Lions and Bears; for theſe kill becauſe they need the prey, but they ſting to death and eat not. * And if they pretend all this care and heap for their Heirs, (like the Mice of *Africa* hiding the golden ore in their bowels, and refuſing to give back the indigeſted gold till their guts be out) they may remember that what was unneceſſary for themſelves, is as unneceſſary for their ſons; and why cannot they be without it as well as their Fathers who did not uſe it? And it often happens that to the ſons it becomes an inſtrument to ſerve ſome luſt or other; that as the gold was uſeleſs to their Fathers, ſo may the ſons be to the publick, fools or prodigals, loads to their Country, and the curſe and puniſhment of their Fathers avarice: and yet all that wealth is ſhort of one bleſſing; but it is a load coming with a curſe, and deſcending from the family of a

* Ἡ φιλοχρημοσύνη μήτηρ κακότητος ἁπάσης.
Χρυσὸς ἀεὶ δόλος· ὃς καὶ ἄργυρος ἀνθρώποισιν.
Χρυσὲ, κακῶν ἀρχηγὲ, βιοφθόρε, πάσῃ χαλίπτων,
Εἴθε σε μὴ θνητοῖσι γενέσθαι πῆμα πολεινόν·
Σοῦ γὰρ ἵκητι μάχαι τε, λῃστασίαι τε, φόνοι τε.
Ἐκθρὲ ὃ τίκτα γονῆσιν, ἀδελφειοί τε συναλμοὶς. Phocylid.

long

long-derived ſin. However the Father tranſmits it to the Son, and it may be the ſon to one more, till a Tyrant, or an Oppreſſor, or a War, or change of Government, or the Uſurer, or folly, or an expenſive vice makes holes in the bottom of the bag, and the wealth runs out like water, and flies away like a bird from the hand of a child.

7. Add to theſe the conſideration of the advantages of poverty; that it is a ſtate freer from temptation, ſecure in dangers, but of one trouble, ſafe under the Divine Providence, cared for in Heaven by a daily miniſtration, and for whoſe ſupport God makes every day a new decree; a ſtate of which Chriſt was pleaſed to make open profeſſion, and many wiſe men daily make vows: that a rich man is but like a pool, to whom the poor run, and firſt trouble it, and then draw it dry: that he enjoys no more of it than according to the few and limited needs of a man; he cannot eat like a Wolf or an Elephant: that variety of dainty fare miniſters but to ſin and ſickneſſes: that the poor man feaſts oftner than the rich, becauſe every little enlargement is a feaſt to the poor, but he that feaſts every day feaſts no day, there being nothing left to which he may beyond his Ordinary extend his appetite: that the rich man ſleeps not ſo ſoundly as the poor labourer; that his fears are more, and his needs are greater, (for who is poorer, he that needs 5 *l.* or he that needs 5000?) the poor man hath enough to fill his belly, and the rich hath not enough to fill his eye: that the poor man's wants are eaſie to be relieved by a common charity, but the needs of rich men cannot be ſupplied but by Prin-

Provocet ut ſegnes animos, rerúmque remotas.
Ingeni a vias paulatim explorat egeſtas. *Claudian.*

———Sed olim
Prodigio par eſt in nobilitate Senectus.
Hortulus hic, puteúſque brevis nec reſte movendus,
In tenues plantas facili diffunditur hauſtu.
Vive bidentis amans & culti villicus horti,
Unde epulum poſſis centum dare Pythagoreis.
Eſt aliquid quocunque loco, quocunque receſſu,
Unius dominum ſefe feciſſe lacertæ. *Juven.* Sat. 3.

ces;

ces, and they are left to the temptation of great vices to make reparation of their needs; and the ambitious labours of men to get great eſtates is but like the ſelling of a Fountain to buy a Fever, a parting with content to buy neceſſity, a purchaſe of an unhandſome condition at the price of infelicity: that Princes, and they that enjoy moſt of the World, have moſt of it but in title and ſupreme rights and reſerved privileges, pepper-corns, homages, trifling ſervices and acknowledgments, the real uſe deſcending to others to more ſubſtantial purpoſes. Theſe conſiderations may be uſefull to the curing of Covetouſneſs, that the grace of mercifulneſs enlarging the heart of a man, his hand may not be contracted, but reached out to the poor in Alms.

SECT. IX.

Of Repentance.

REpentance of all things in the World makes the greateſt change; it changes things in Heaven and Earth: for it changes the whole Man from ſin to grace, from vitious habits to holy cuſtoms, from unchaſt bodies to Angelical Souls, from Swine to Philoſophers, from drunkenneſs to ſober counſels: and God himſelf, *with whom is no variableneſs or ſhadow of change*, is pleaſed, by deſcending to our weak underſtandings, to ſay that he changes alſo upon man's Repentance, that he alters his decrees, revokes his ſentence, cancels the bills of accuſation, throws the Records of ſhame and ſorrow from the Court of Heaven, and lifts up the ſinner from the grave to life, from his priſon to a throne, from Hell and the guilt of eternal torture, to Heaven and to a title to never ceaſing felicities. If we be *bound on Earth*, we ſhall be *bound in Heaven*; if we be abſolved here, we ſhall be looſed there: if we repent, God will repent, and not ſend the evil upon us which we had deſerved.

But Repentance is a conjugation and ſociety of many

many duties; and it contains in it all the parts of a holy life, from the time of our return, to the day of our death incluſively; and it hath in it ſome things ſpecially relating to the ſins of our former days, which are now to be aboliſhed by ſpecial arts, and have obliged us to ſpecial labours, and brought in many new neceſſities, and put us into a very great deal of danger. And becauſe it is a duty conſiſting of ſo many parts and ſo much employment, it alſo repairs much time, and leaves a man in the ſame degree of hope or pardon, as is his reſtitution to the ſtate of righteouſneſs and holy living, for which we covenanted in Baptiſm. For we muſt know that there is but one Repentance in a man's whole life, if repentance be taken in the proper and ſtrict Evangelical-Covenant-ſenſe, and not after the ordinary underſtanding of the word: That is, we are but once to change our whole ſtate of life, from the power of the Devil and his intire poſſeſſion, from the ſtate of ſin and death, from the body of corruption, to the life of grace, to the poſſeſſion of *Jeſus*, to the kingdom of the Goſpel; and this is done in the baptiſm of Water, or in the baptiſm of the Spirit, when the firſt rite comes to be verified by God's grace coming upon us, and by our obedience to the heavenly calling, we working together with God. After this change, if ever we fall into the contrary ſtate, and be wholly eſtranged from God and Religion, and profeſs our ſelves ſervants of unrighteouſneſs, God hath made no more covenant of reſtitution to us, there is no place left for any more Repentance, or intire change of condition, or new birth: a man can be regenerated but once. And ſuch are voluntary, malitious Apoſtates, Witches, obſtinate, impenitent perſons, and the like. But if we be overtaken by infirmity, or enter into the marches or borders of this eſtate, and commit a grievous ſin, or ten, or twenty, ſo we be not in the intire poſſeſſion of the Devil, we are for the preſent in a damnable condition if we die: but if we live, we are in a recoverable condition; for ſo we may repent often. We repent or riſe from death but once, but from ſickneſs

many

many times; and by the grace of God we ſhall be pardoned if ſo we repent. But our hopes of pardon are juſt as is the Repentance; which, if it be timely, hearty, induſtrious and effective, God accepts; not by weighing granes or ſcruples, but by eſtimating the great proportions of our life. A hearty endeavour and an effectual general change ſhall get the pardon; the unavoidable infirmities, and paſt evils, and preſent imperfections, and ſhort interruptions, againſt which we watch and pray, and ſtrive, being put upon the accounts of the Croſs, and payed for by the holy *Jeſus*. This is the ſtate and condition of Repentance: its parts and actions muſt be valued according to the following Rules.

Acts and parts of Repentance.

1. He that repents truly is greatly ſorrowfull for his paſt ſins: not with a ſuperficial ſigh or tear, but a pungent afflictive ſorrow; ſuch a ſorrow as hates the ſin ſo much, that the man would chuſe to die rather than act it any more. This ſorrow is called in Scripture [*a weeping ſorely, a weeping with bitterneſs of heart, a weeping day and night, a ſorrow of heart, a breaking of the ſpirit, mourning like a dove, and chattering like a ſwallow:*] and we may read the degree and manner of it by the lamentations and ſad accents of the prophet *Jeremy*, when he wept for the ſins of the nation; by the heart-breaking of *David*, when he mourned for his murther and adultery; and the bitter weeping of St. *Peter*, after the ſhameſull denying of his Maſter. * The expreſſion of this ſorrow differs according to the temper of the body, the ſex, the age, and circumſtance of action, and the motive of ſorrow, and by many accidental tenderneſſes, or maſculine hardneſſes: and the repentance is not to be eſtimated by the tears, but by the grief; and the grief is to be valued not by the ſenſitive trouble, but by the cordial hatred of the ſin, and ready actual dereliction of it, and a reſolution and real reſiſting its conſequent tempta-

Jer. 13. 17. Joel. 2. 13. Ezek. 27. 31. James 4. 9.

temptations. Some people can ſhed tears for nothing, ſome for anything: but the proper and true effects of a godly ſorrow are, fear of the Divine judgments, apprehenſion of God's diſpleaſure, watchings and ſtrivings againſt ſin, patiently enduring the croſs of ſorrow, (which God ſends as their puniſhment,) in accuſation of our ſelves, in perpetually begging pardon, in mean and baſe opinions of our ſelves, and in all the natural productions from theſe according to our temper and conſtitution. For if we be apt to weep in other accidents, it is ill if we weep not alſo in the ſorrows of Repentance: not that weeping is of it ſelf a duty; but that the ſorrow, if it be as great, will be ſtill expreſſed in as great a manner.

2. Our ſorrow for ſins muſt retain the *proportion* of our ſins, though not the *equality*: we have no particular meaſures of ſins; we know not which is greater, of Sacrilege or Superſtition, Idolatry or Covetouſneſs, Rebellion or Witchcraft: and therefore God ties us not to nice meaſures of ſorrow, but onely that we keep the general Rules of proportion; that is, that a great ſin have a great grief, a ſmaller crime being to be waſhed off with a leſſer ſhowre.

Hugo de S. Victor.

3. Our ſorrow for ſins is then beſt accounted of for its degree, when it, together with all the penal and afflictive duties of Repentance, ſhall have equalled or exceeded the pleaſure we had in commiſſion of the ſin.

4. True Repentance is a puniſhing duty, and acts its ſorrow, and judges and condemns the ſin by voluntary ſubmitting to ſuch ſadneſſes as God ſends on us; or (to prevent the judgment of God) by judging our ſelves, and puniſhing our bodies and our ſpirits by ſuch inſtruments of piety as are troubleſome to the body: ſuch as are faſting, watching, long prayers, troubleſome poſtures in our prayers, expenſive alms, and all outward acts of humiliation. For he that muſt judge himſelf, muſt condemn himſelf if he be guilty; and if he be condemned, he muſt be puniſhed; and if he be ſo judged, it will help to prevent the judgment of the Lord, S. *Paul* inſtructing us in this particular. But I

1 Cor. 11. 31.

before

before intimated that the punishing actions of Repentance are onely actions of sorrow, and therefore are to make up the proportions of it. For our grief may be so full of trouble as to outweigh all the burthens of fasts and bodily afflictions, and then the other are the less necessary; and when they are used, the benefit of them is to obtain of God a remission or a lessening of such temporal judgments which God hath decreed against the sins, as it was in the case of *Ahab*: but the sinner is not by any thing of this reconciled to the eternal favour of God; for as yet this is but the introduction to Repentance.

5. Every true penitent is obliged to confess his sins, and to humble himself before God for ever. Confession of sins hath a special promise. *If we confess our sins, he is faithfull and just to forgive us our sins:* meaning, that God hath bound himself to forgive us if we duly confess our sins, and doe all that for which confession was appointed; that is, be ashamed of them, and own them no more. For confession of our sins to God can signifie nothing of it self in its direct nature: He sees us when we act them, and keeps a record of them; and we forget them unless he reminds us of them by his grace. So that to confess them to God does not punish us, or make us ashamed; but *confession* to him, if it proceed from *shame* and *sorrow*, and is an act of *humiliation* and *self-condemnation*, and is a laying open our wounds for cure, then it is a duty God delights in. In all which circumstances, because we may very much be helped if we take in the assistence of a spiritual Guide; therefore the Church of God in all ages hath commended, and in most ages enjoyn'd, * that we confess our sins, and discover the state and condition of our souls to such a person whom we or our superiours judge fit to help us in such needs. For so [*if we confess our sins one to another*] as S. *James* advises, we shall obtain the prayers of the holy man whom God and the Church hath appointed solemnly to pray for us: and when he knows our needs, he can

1 John 1. 9.

* Ἀναγκαῖον τοῖς πεπιστευμένοις τὴν οἰκονομίαν τῶν μυστηρίων τῶν Θεοῦ ἐξομολογεῖσθαι τὰ ἁμαρτήματα. S. *Basil.* rev. brev. 228. Concil. Laod. c. 2. Concil. Quint. sext. c. 102. *Tertul.* de pœnit.

can beſt miniſter comfort or reproof, oil or cauſticks; he can more opportunely recommend your particular ſtate to God, he can determine your caſes of conſcience, and judge better for you than you do for your ſelf; and the ſhame of opening ſuch Ulcers may reſtrain your forwardneſs to contract them: and all theſe circumſtances of advantage will doe very much towards the forgiveneſs. And this courſe was taken by the new Converts in the days of the A-
Act. 19. 18. poſtles, [*For many that believed, came and confeſſed and ſhewed their deeds.*] And it were well if this duty were practiſed prudently and innocently in order to publick diſcipline, or private comfort and inſtruction: but that it be done to God is a duty, not directly for it ſelf, but for its adjuncts and the duties that go with it, or before it, or after it: which duties becauſe they are all to be helped and guided by our Paſtors and Curates of Souls, he is carefull of his eternal intereſt that will not loſe the advantage of uſing a pri-
Prov. 28. 13. vate Guide and Judge. *He that hideth his ſins ſhall not proſper*; [*Non dirigetur*, ſaith the Vulgar Latin, *he ſhall want a guide*] *but who confeſſeth and forſaketh them ſhall have mercy.* And to this purpoſe *Climachus* reports that divers holy perſons in that Age did uſe to carry Table-books with them, and in them deſcrib'd an account of all their determinate thoughts, purpoſes, words and actions, in which they had ſuffered infirmity; that by communicating the eſtate of their Souls they might be inſtructed and guided, and corrected or incouraged.

6. True Repentance muſt reduce to act all its holy purpoſes, and enter into and run through *the ſtate of holy* * *living*, which is contrary to that ſtate of darkneſs in which in times paſt we walked. (a) For to reſolve to doe it, and yet not to doe it is to break our reſolution and our faith, to mock God, to falſifie and evacuate all the preceding acts of Repentance, and to make

Rom. 6. 3, 4, 7. & 8. 10. & 13. 13, 14. & 11. 22, 27. Gal. 5. 6, 24. & 6. 15. 1 Cor. 7. 19. 2 Cor. 13. 5. Coloſ. 1. 21, 22, 23. Heb. 12. 1. 14, 16. & 10. 16, 22. 1 Pet. 1. 15. 2 Pet. 1. 4, 9, 10. & 3. 11. 1 Joh. 1. 6. & 3. 8, 9. & 5. 16.

(a) Nequam illud verbum, Benè vult, niſi qui benè facit. *Trinummus.*

make our pardon hopeleſs, and our hope fruitleſs. He that reſolves to live well when a danger is upon him; or a violent fear, or when the appetites of luſt are newly ſatisfied, or newly ſerved, and yet when the temptation comes again, ſins again, and then is ſorrowfull, and reſolves once more againſt it, and yet falls when the temptation returns, is a vain man, but no true penitent, nor in the ſtate of grace; and if he chance to die in one of theſe good moods, is very far from ſalvation: for if it be neceſſary that we reſolve to live well, it is neceſſary we ſhould doe ſo. For reſolution is an imperfect act, a term of relation, and ſignifies nothing but in order to the actions: it is as a faculty is to the act, as Spring to the Harveſt, as Eggs are to Birds, as a Relative to its Correſpondent, nothing without it. No man therefore can be in the ſtate of grace and actual favour by reſolutions and holy purpoſes, theſe are but the gate and portal towards pardon: a holy life is the onely perfection of Repentance; and the firm ground upon which we can caſt the anchor of hope in the mercies of God through *Jeſus* Chriſt.

7. No man is to reckon his pardon immediately upon his returns from ſin to the beginnings of good life, but is to begin his hopes and degrees of confidence according as ſin dies in him, and grace lives; as the habits of ſin leſſen, and righteouſneſs grows; according as ſin returns but ſeldom in ſmaller inſtances and without choice, and by ſurpriſe without deliberation, and is highly diſreliſhed, and preſently daſhed againſt the Rock Chriſt *Jeſus* by a holy ſorrow and renewed care and more ſtrict watchfulneſs. For a holy life being the condition of the Covenant on our part, as we return to God, ſo God returns to us, and our ſtate returns to the probabilities of pardon.

8. Every man is to work out his ſalvation with fear and trembling; and after the commiſſion of ſins his fears muſt multiply; becauſe every new ſin and every great declining from the ways of God is ſtill a degree of new danger, and hath increaſed God's anger, and hath made him more meaſie to grant pardon:

and when he does grant it, it is upon harder terms both for doing and suffering; that is, we must doe more for pardon, and, it may be, suffer much more. For we must know that God pardons our sins by parts; as our duty increases, and our care is more prudent and active, so God's anger decreases; and yet it may be the last sin you committed made God unalterably resolved to send upon you some sad judgment. Of the particulars in all cases we are uncertain; and therefore we have reason always to mourn for our sins that have so provoked God, and made our condition so full of danger, that it may be no prayers or tears or duty can alter his sentence concerning some sad judgment upon us. Thus God irrevocably decreed to punish the *Israelites* for Idolatry, although *Moses* prayed for them, and God forgave them in some degree; that is, so that he would not cut them off from being a People: yet he would not forgive them so, but he would visit that their sin upon them; and he did so.

Dandum interstitium pœnitentiæ. *Tacit.*

9. A true penitent must all the days of his life pray for pardon, and never think the work completed till he dies; not by any act of his own, by no act of the Church; by no forgiveness by the party injured, by no restitution. These are all instruments of great use and efficacy, and the means by which it is to be done at length; but still the sin lies at the door ready to return upon us in judgment and damnation, if we return to it in choice or action. And whether God hath forgiven us or no, we know not, (a) and how far we know not; and all that we have done is not of sufficient worth to obtain pardon: therefore still pray, and still be sorrowfull for ever having done it, and for ever watch against it; and then those beginnings of pardon which are working all the way, will at last be perfected in the day of the Lord.

(a) I peccati & i debiti son sempre piu di quel che si crede.

10. Defer not at all to repent; much less mayst thou put it off to thy Death-bed. It is not an easie thing to root out the habits * of sin, which a man's whole life hath gathered and confirmed. We find work

* Τί οὖν πρὸς ἔθος ὅστιν εὑρίσκειν βοήθημα; τὸ ἀναντίον ἔθος. *Arrian.*

work enough to mortifie one beloved luſt, in our very beſt advantage of ſtrength and time, and before it is ſo deeply rooted as it muſt needs be ſuppoſed to be at the end of a wicked life: and therefore it will prove impoſſible when the work is ſo great and the ſtrength ſo little, when ſin is ſo ſtrong and grace ſo weak: for they always keep the ſame proportion of increaſe and decreaſe, and as ſin grows, grace decays: ſo that the more need we have of grace, the leſs at that time we ſhall have; becauſe the greatneſs of our ſins which makes the need, hath leſſened the grace of God (which ſhould help us) into nothing. To which add this conſideration, that on a man's Death-bed the day of Repentance is paſt: for Repentance being the renewing of a holy life, a living the life of grace, it is a contradiction to ſay that a man can live a holy life upon his Death-bed: eſpecially if we conſider, that for a ſinner to live a holy life muſt firſt ſuppoſe him to have overcome all his evil habits, and then to have made a purchaſe of the contrary graces, by the labours of great prudence, watchfulneſs, ſelf-denial and ſeverity. *Nothing that is excellent can be wrought ſuddenly.*

Mortem venientem nemo hilaris excipit, niſi qui ad eam ſe diu compoſuerat.

Οὐδὲν τῶν μεγάλων ἐξαπίνης γίνεται. *Arrian.*

11. After the *beginnings* of thy *recovery*, be infinitely fearfull of a *relapſe*; and therefore upon the ſtock of thy *ſad experience* obſerve where thy *failings* were, and by eſpecial arts fortifie that *faculty*, and arm againſt that *temptation*. For if all thoſe arguments which God uſes to us to preſerve our innocence, and thy late danger, and thy fears, and the goodneſs of God making thee once to eſcape, and the ſhame of thy fall, and the ſenſe of thy own weakneſſes will not make thee watchfull againſt a fall, eſpecially knowing how much it coſts a man to be reſtored, it will be infinitely more dangerous if ever thou falleſt again, not onely for fear God ſhould no more accept thee to pardon, but even thy own hopes will be made more deſperate, and thy impatience greater, and thy ſhame turn to impudence, and thy own will be more eſtranged, violent and refractary, and *thy latter end will be worſe than thy beginning*. To which add this conſideration, That thy

ſin, which was formerly in a good way of being pardoned, will not onely return upon thee with all its own loads, but with the baſeneſs of unthankfulneſs, and thou wilt be ſet as far back from Heaven as ever; and all thy former labours and fears and watchings, and agonies will be reckoned for nothing, but as arguments to upbraid thy folly, who, when thou hadſt ſet one foot in Heaven, didſt pull that back and carry both to Hell.

Motives to Repentance.

I ſhall uſe no other arguments to move a ſinner to Repentance, but to tell him, unleſs he does, he ſhall certainly periſh; and if he does repent timely and intirely, that is, live a holy life, he ſhall be forgiven and be ſaved. But yet I deſire that this conſideration be enlarged with ſome great circumſtances; and let us remember,

1. That to admit mankind to Repentance and pardon was a favour greater than ever God gave to the Angels and Devils: for they were never admitted to the condition of ſecond thoughts; Chriſt never groaned one groan for them; he never ſuffered one ſtripe nor one affront, nor ſhed one drop of bloud to reſtore them to hopes of bleſſedneſs after their firſt failings. But this he did for us: he paid the ſcore of our ſins, onely that we might be admitted to repent, and that this Repentance might be effectual to the great purpoſes of felicity and ſalvation.

2. Conſider, that as it coſt Chriſt many millions of prayers and groans and ſighs, ſo he is now at this inſtant, and hath been for theſe 1600 years, night and day inceſſantly praying for grace to us, that we may repent, and for pardon when we do, and for degrees of pardon beyond the capacities of our infirmities, and the merit of our ſorrows and amendment; and this prayer he will continue till his ſecond coming: Heb. 7. 25. *for he ever liveth to make interceſſion for us.* And that we may know what it is in behalf of which he intercedes,

S. *Paul*

S. *Paul* tells us his deſign, [*We are Embaſſadours for Chriſt, as though he did beſeech you by us, we pray you in Chriſt's ſtead to be reconciled to God*] And what Chriſt prays us to doe, he prays to God that we may doe; that which he deſires of us as his Servants, he deſires of God, who is the fountain of the grace and powers unto us, and without whoſe aſſiſtence we can doe nothing. 2 Cor. 5. 20.

3. That ever we ſhould repent, was ſo coſtly a purchaſe, and ſo great a concernment, and ſo high a favour, and the event is eſteemed by God himſelf ſo great an excellency, that our bleſſed Saviour tells us, *there ſhall be joy in Heaven over one ſinner that repenteth:* meaning, that when Chriſt ſhall be glorified, and at the right hand of his Father make interceſſion for us, praying for our Repentance, the Converſion and Repentance of every ſinner is part of Chriſt's glorification, it is the anſwering of his prayers, it is a portion of his reward in which he does eſſentially glory by the joys of his glorified humanity. This is the joy of our Lord himſelf directly, not of the Angels, ſave onely by reflexion: The joy (ſaid our bleſſed Saviour) ſhall be in the preſence of the Angels; they ſhall ſee the glory of the Lord, the anſwering of his prayers, the ſatisfaction of his deſires, and the reward of his ſufferings, in the repentance and conſequent pardon of a ſinner. For therefore he once ſuffered, and for that reaſon he rejoyces for ever. And therefore when a penitent ſinner comes to receive the effect and full conſummation of his pardon, it is called [*an entring into the joy of our Lord*] that is, a partaking of that joy which Chriſt received at our converſion, and enjoyed ever ſince. Luke 15. 5.

4. Add to this, that the rewards of Heaven are ſo great and glorious, and Chriſt's burthen is ſo light, his yoke is ſo eaſie, that it is a ſhameleſs impudence to expect ſo great glories at a leſs rate than ſo litle a ſervice, at a lower rate than a holy life. It coſt the heart-bloud of the Son of God to obtain Heaven for us upon that condition; and who ſhall die again to get Heaven for us upon eaſier terms? What would you doe if

God ſhould command you to kill your eldeſt ſon, or to work in the mines for a thouſand years together, or to faſt all thy life time with bread and water? were not Heaven a very great bargain even after all this? And when God requires nothing of us but to live ſoberly, juſtly and godly, (which things of themſelves are to a man a very great felicity, and neceſſary to our preſent well-being) ſhall we think this to be an intolerable burthen, and that Heaven is too little a purchaſe at that price; and that God in mere juſtice will take a death-bed ſigh or groan, and a few unprofitable tears and promiſes, in exchange for all our duty?

If theſe motives joyned together with our own intereſt, even as much as felicity and the ſight of God, and the avoiding the intolerable pains of Hell, and many intermedial judgments come to, will not move us to leave, 1. the filthineſs, and 2. the trouble, and 3. the uneaſineſs, and 4. the unreaſonableneſs of ſin, and turn to God, there is no more to be ſaid, we muſt periſh in our folly.

SECT. X.

Of Preparation to, and the manner how to receive the holy Sacrament of the Lord's Supper.

THE celebration of the holy Sacrament is the great myſteriouſneſs of the Chriſtian Religion, and ſucceeds to the moſt ſolemn rite of natural and Judaical Religion, the Law of ſacrificing. For God ſpared Mankind, and took the Sacrifice of beaſts together with our ſolemn prayers for an inſtrument of expiation. But theſe could not purifie the ſoul from ſin, but were typical of the ſacrifice of ſomething that could. But nothing could doe this, but either the offering of all that ſinned, that every man ſhould be the *anathema* or *devoted thing*, or elſe by ſome one of the ſame capacity, who by ſome ſuperadded excellency might in his own perſonal ſufferings have a value great enough to ſatisfie for all the whole kind of ſinning perſons. This the Son of God, *Jeſus Chriſt*, God and Man, undertook, and finiſhed by a Sacrifice of himſelf upon the Altar of the Croſs.

2. This

2. This Sacrifice, becauſe it was perfect, could be but one, and that once: but becauſe the needs of the world ſhould laſt as long as the world it ſelf, it was neceſſary that there ſhould be a perpetual miniſtery eſtabliſhed, whereby this one ſufficient ſacrifice ſhould be made eternally effectual to the ſeveral new-ariſing needs of all the world who ſhould deſire it, or in any ſenſe be capable of it.

3. To this end Chriſt was *made a Prieſt for ever:* he was initiated or conſecrated on the croſs, and there began his Prieſthood, which was to laſt till his coming to judgment. It began on earth, but was to laſt and be officiated in Heaven, where he ſits perpetually repreſenting and exhibiting to the Father that great effective ſacrifice (which he offered on the croſs) to eternal and never-failing purpoſes.

4. As Chriſt is pleaſed to repreſent to his Father that great Sacrifice as a means of atonement and expiation for all mankind, and with ſpecial purpoſes and intendment for all the elect, all that ſerve him in holineſs: ſo he hath appointed that the ſame miniſtery ſhall be done upon earth too, in our manner, and according to our proportion; and therefore hath conſtituted and ſeparated an order of men who, by *ſhewing forth the Lord's death* by Sacramental repreſentation, may pray unto God after the ſame manner that our Lord and High-prieſt does, that is, offer to God and repreſent, in this ſolemn Prayer and Sacrament, Chriſt as already offered; ſo ſending up a gratious inſtrument whereby our prayers may for his ſake and in the ſame manner of interceſſion be offered up to God in our behalf, and for all them for whom we pray, to all thoſe purpoſes for which Chriſt died.

5. As the Miniſters of the Sacrament do in a Sacramental manner preſent to God the Sacrifice of the croſs, by being imitators of Chriſt's interceſſion; ſo the People are ſacrificers too in their manner: for beſides that, by ſaying *Amen*, they joyn in the act of him that miniſters, and make it alſo to be their own; ſo when they eat and drink the conſecrated and bleſſed Elements

Elements worthily, they receive Chriſt within them, and therefore may alſo offer him to God, while in their ſacrifice of obedience and thankſgiving they preſent themſelves to God with Chriſt whom they have ſpiritually received, that is, themſelves with that which will make them gratious and acceptable. The offering their bodies and ſouls and ſervices to God, in him, and by him, and with him, who is his Father's *well-beloved, and in whom he is well-pleaſed*, cannot but be accepted to all the purpoſes of bleſſing, grace and glory †.

† Noſti tempora tu Jovis ſereni,
Cùm fulget placidus, ſuóque vultu,
Quo nil ſupplicibus ſolet negare. *Martial.* Ep. l. 5. 6.

6. This is the ſumme of the greateſt myſtery of our Religion, it is the copy of the Paſſion, and the miniſtration of the great myſtery of our Redemption: and therefore whatſoever entitles us to the general privileges of Chriſt's Paſſion, all that is neceſſary by way of diſpoſition to the celebration of the Sacrament of his Paſſion, becauſe this celebration is our manner of applying or uſing it. The particulars of which preparation are repreſented in the following Rules.

Vaſa pura ad rem Divinam. *Plaut.* in Cap. Act. 4. ſc. 1.

1. No man muſt dare to approach to the holy Sacrament of the Lord's Supper if he be in a ſtate of any one ſin, that is, unleſs he have entred into the ſtate of repentance, that is, of ſorrow and amendment; leſt it be ſaid concerning him, as it was concerning *Judas*, The hand of him that betrayeth me is with me on the Table: and he that receiveth Chriſt into an impure ſoul or body, firſt turns his moſt excellent nouriſhment into poiſon, and then feeds upon it.

2. Every Communicant muſt firſt have examined himſelf, that is, tried the condition and ſtate of his ſoul, ſearched out the ſecret ulcers, enquired out its weakneſſes and indiſcretions, and all thoſe aptneſſes where it is expoſed to temptation; that by finding out its diſeaſes he may find a cure, and by diſcovering its aptneſſes he may ſecure his preſent purpoſes

of

of future amendment, and may be armed againſt dangers and temptations.

4. This examination muſt be a man's own act, and inquiſition into his life: but then alſo it ſhould lead a man on to run to thoſe whom the Great Phyſician of our ſouls, Chriſt *Jeſus*, hath appointed to miniſter phyſick to our diſeaſes; that in all dangers and great accidents we may be aſſiſted with comfort and remedy, for medicine and caution.

4. In this affair let no man deceive himſelf, and againſt ſuch a time which publick Authority hath appointed for us to receive the Sacrament, weep for his ſins by way of ſolemnity and ceremony, and ſtill retain the affection: but he that comes to this Feaſt muſt have on the Wedding-garment, that is, he muſt have *put on Jeſus Chriſt*, and he muſt have *put off the old man with his affections and luſts*; and he muſt *be wholly conformed to Chriſt in the image of his mind.* For then we have put on Chriſt, when our ſouls are cloathed with righteouſneſs, when every faculty of our ſoul is proportioned and veſted according to the pattern of Chriſt's life. And therefore a man muſt not leap from his laſt night's Surfeit and Bath, and then communicate: but when he hath begun the work of God effectually, and made ſome progreſs in repentance, and hath walked ſome ſtages and periods in the ways of Godlineſs, then let him come to him that is to miniſter it, and having made known the ſtate of his ſoul, he is to be admitted: but to receive it into an unhallowed ſoul and body, is to receive the duſt of the Tabernacle in the waters of jealouſie; it will make the belly to ſwell, and the thigh to rot; it will not convey Chriſt to us, but the Devil will enter and dwell there, till with it he returns to his dwelling of torment. Remember always that after a great ſin, or after a habit of ſins, a man is not ſoon made clean; and no unclean thing muſt come to this Feaſt. It is not the preparation of two or three days that can render a perſon capable of this banquet: For in this Feaſt all Chriſt, and Chriſt's paſſion, and all his graces, the bleſ-

ſings,

ſings and effects of his ſufferings are conveyed. Nothing can fit us for this, but what can unite us to Chriſt, and obtain of him to preſent our needs to his heavenly Father: this Sacrament can no otherways be celebrated but upon the ſame terms on which we may hope for pardon and Heaven it ſelf.

5. When we have this general and indiſpenſably-neceſſary preparation, we are to make our Souls more adorn'd and trimm'd up with circumſtances of pious actions and ſpecial devotions, ſetting apart ſome portion of our time immediately before the day of ſolemnity, according as our great occaſions will permit: and this time is eſpecially to be ſpent in actions of repentance, confeſſion of our ſins, renewing our purpoſes of holy living, praying for pardon of our failings, and for thoſe graces which may prevent the like ſadneſſes for the time to come, meditation upon the paſſion, upon the infinite love of God expreſſed in ſo great myſterious manners of redemption; and indefinitely in all acts of vertue which may build our Souls up into a Temple fit for the reception of Chriſt himſelf, and the inhabitation of the holy Spirit.

6. The celebration of the holy Sacrament being the moſt ſolemn prayer, joyned with the moſt effectual inſtrument of its acceptance, muſt ſuppoſe us in the love of God, and in charity with all the World: and therefore we muſt, before every Communion eſpecially, remember what differences or jealouſies are between us and any one elſe, and recompoſe all diſunions, and cauſe right underſtandings between each other, offering to ſatisfie whom we have injur'd, and to forgive them who have injur'd us, without thoughts of reſuming the quarrel when the ſolemnity is over; for that is but to rake the embers in light and phantaſtick aſhes: it muſt be quenched, and a holy flame enkindled: no fires muſt be at all, but the fires of love and zeal: and the altar of incenſe will ſend up a ſweet perfume, and make atonement for us.

7. When the day of the Feaſt is come, lay aſide all cares and impertinencies of the World, and remember that

that this is thy Soul's day, a day of traffick and entercourſe with Heaven. Ariſe early in the morning. 1. Give God thanks for the approach of ſo great a bleſſing. 2. Confeſs thine own unworthineſs to admit ſo Divine a Gueſt. 3. Then remember and deplore thy ſins which have made thee ſo unworthy. 4. Then confeſs God's goodneſs, and take ſanctuary there, and upon him place thy hopes. 5. And invite him to thee with renewed acts of love, of holy deſire, of hatred of his enemy, ſin. 6. Make oblation of thy ſelf wholly to be diſpoſed by him, to the obedience of him, to his providence and poſſeſſion, and pray him to enter and dwell there for ever. And after this, with joy and holy fear and the forwardneſs of love addreſs thy ſelf to the receiving of him, to whom and by whom and for whom all faith and all hope and all love in the whole Catholick Church, both in Heaven and Earth, is deſigned; him, whom Kings and Queens and whole Kingdoms are in love with, and count it the greateſt honour in the World, that their Crowns and Sceptres are laid at his holy feet.

8. When the holy man ſtands at the *Table of bleſſing*, and miniſters the rite of conſecration, then doe as the Angels doe, who behold, and love, and wonder that the Son of God ſhould become food to the Souls of his ſervants; that he who cannot ſuffer any change or leſſening, ſhould be broken into pieces, and enter into the body to ſupport and nouriſh the ſpirit, and yet at the ſame time remain in Heaven while he deſcends to thee upon Earth; that he who hath eſſential felicity ſhould become miſerable and die for thee, and then give himſelf to thee for ever to redeem thee from ſin and miſery; that by his wounds he ſhould procure health to thee; by his affronts ſhould entitle thee to glory, by his death he ſhould bring thee to life, and by becoming a Man he ſhould make thee *partaker of the Divine nature.* Theſe are ſuch glories, that although they are made ſo obvious that each eye may behold them, yet they are alſo ſo deep that no thought can fathom them: But ſo it hath pleaſed him

to

to make theſe myſteries to be ſenſible, becauſe the excellency and depth of the mercy is not intelligible, that while we are raviſhed and comprehended within the infiniteneſs of ſo vaſt and myſterious a mercy, yet we may be as ſure of it as of that thing we ſee and feel and ſmell and taſte, but yet it is ſo great that we cannot underſtand it.

9. Theſe holy myſteries are offered to our ſenſes, but not to be placed under our feet; they are ſenſible, but not common; and therefore as the weakneſs of the Elements adds wonder to the excellency of the Sacrament; ſo let our reverence and venerable uſages of them add honour to the Elements, and acknowledge the glory of the myſtery, and the Divinity of the mercy. Let us receive the conſecrated Elements with all devotion and humility of body and ſpirit; and doe this honour to it, that it be the firſt food we eat, and the firſt beverage we drink that day, unleſs it be in caſe of ſickneſs, or other great neceſſity; and that your body and ſoul both be prepared to its reception with abſtinence from ſecular pleaſures, that you may better have attended faſtings and preparatory prayers. For if ever it be ſeaſonable to obſerve the counſel of St. *Paul*, that married perſons by conſent ſhould abſtain for a time, that they may attend to ſolemn Religion, it is now. It was not by Saint *Paul* nor the after ages of the Church called a duty ſo to doe, but it is moſt reaſonable that the more ſolemn actions of Religion ſhould be attended to without the mixture of any thing that may diſcompoſe the mind, and make it more ſecular or leſs religious.

—Diſcedite ab aris, Queis tulit heſternâ gaudia nocte Venus.

10. In the act of receiving, exerciſe acts of Faith with much confidence and reſignation, believing it not to be common bread and wine, but holy in their uſe, holy in their ſignification, holy in their change, and holy in their effect: and believe, if thou art a worthy Communicant, thou doſt as verily receive Chriſt's body and bloud to all effects and purpoſes of the Spirit, as thou doſt receive the bleſſed Elements into thy mouth, that thou putteſt thy finger to his hand,

hand, and thy hand into his ſide; and thy lips to his fontinel of bloud, ſucking life from his heart: and yet if thou doſt communicate unworthily, thou eateſt and drinkeſt Chriſt to thy danger, and death, and deſtruction. Diſpute not concerning the ſecret of the myſtery, and the nicety of the manner of Chriſt's preſence: it is ſufficient to thee that Chriſt ſhall be preſent to thy ſoul, as an inſtrument of grace, as a pledge of the Reſurrection, as the earneſt of glory and immortality, and a means of many intermedial bleſſings, even all ſuch as are neceſſary for thee, and are in order to thy ſalvation. And to make all this good to thee, there is nothing neceſſary on thy part but a holy life, and a true belief of all the ſayings of Chriſt; amongſt which, indefinitely aſſent to the words of inſtitution, and believe that Chriſt in the holy Sacrament gives thee his body and his bloud. He that believes not this is not a Chriſtian. He that believes ſo much needs not to inquire farther, nor to intangle his faith by disbelieving his ſenſe.

Cruci hæremur, ſanguinem fugimus, & inter ipſa Redemptoris noſtri Vulnera figimus linguam *Cyprian.* de Cœna Dom.

11. Fail not at this ſolemnity, according to the cuſtome of pious and devout People, to make an offering unto God for uſes of Religion and the poor, according to thy ability. For when Chriſt feaſts his body, let us alſo feaſt our fellow-members who have right to the ſame promiſes, and are partakers of the ſame Sacrament, and partners of the ſame hope, and cared for under the ſame providence, and deſcend from the ſame common parents, and whoſe Father God is, and Chriſt is their elder brother. If thou chanceſt to communicate where this holy cuſtome is not obſerved publickly, ſupply that want by thy private charity; but offer it to God at his holy Table, at leaſt by thy private deſigning it there.

12. When you have received, pray and give thanks. Pray for all eſtates of men; for they alſo have an intereſt in the body of Chriſt whereof they are members: and you in conjunction with Chriſt (whom then you have received) are more fit to pray for them in that advantage, and in the celebration of that holy ſacrifice

fice which then is ſacramentally repreſented to God. * Give thanks for the Paſſion of our deareſt Lord: remember all its parts, and all the inſtruments of your Redemption; and beg of God, that by a holy perſeverance in well-doing you may from ſhadows paſs on to ſubſtances, from eating his body to ſeeing his face, from the typical, ſacramental and tranſient, to the real and eternal Supper of the Lamb.

13. After the ſolemnity is done, let Chriſt dwell in your hearts by faith, and love, and obedience, and conformity to his life and death: as you have taken Chriſt into you, ſo put Chriſt on you, and conform every faculty of your ſoul and body to his holy image and perfection. Remember that now Chriſt is all one with you, and therefore when you are to doe an action, conſider how Chriſt did or would doe the like, and do you imitate his example, and tranſcribe his copy, and underſtand all his commandments, and chuſe all that he propounded, and deſire his promiſes, and fear his threatnings, and marry his loves and hatreds, and contract his friendſhips: for then you do every day communicate; eſpecially when Chriſt thus dwells in you, and you in Chriſt, growing up towards *a perfect man in Chriſt Jeſus.*

14. Do not inſtantly upon your return from Church return alſo to the World, and ſecular thoughts and employments; but let the remaining parts of that day be like a poſt-communion or an after office, entertaining your bleſſed Lord with all the careſſes and ſweetneſſes of love and colloquies, and entercourſes of duty and affection, acquainting him with all your needs, and revealing to him all your ſecrets, and opening all your infirmities: and as the affairs of your perſon or employment call you off, ſo retire again with often ejaculations and acts of entertainment to your beloved Gueſt.

The effects and benefits of worthy Communicating.

When I ſaid that the ſacrifice of the croſs which Chriſt offered for all the ſins and all the needs of the world

world is repreſented to God by the Miniſter in the Sacrament, and offered up in prayer and ſacramental memory, after the manner that Chriſt himſelf intercedes for us in Heaven (ſo far as his glorious prieſthood is imitable by his miniſters on earth,) I muſt of neceſſity alſo mean, that all the benefits of that ſacrifice are then conveyed to all that communicate worthily. But if we deſcend to particulars, Then and there the Church is nouriſhed in her faith, ſtrengthned in her hope, enlarged in her bowels with an encreaſing charity. There all the members of Chriſt are joyned with each other, and all to Chriſt their head: and we again renew the covenant with God in *Jeſus* Chriſt, and God ſeals his part, and we promiſe for ours, and Chriſt unites both, and the holy Ghoſt ſigns both in the collation of thoſe graces which we then pray for and exerciſe and receive all at once. There our bodies are nouriſhed with the ſigns, and our Souls with the myſtery: our bodies receive into them the ſeed of an immortal nature, and our Souls are joyned with him who is the firſtfruits of the reſurrection; and never can die. And if we deſire any thing elſe and need it, here it is to be prayed for, here to be hoped for, here to be received. Long life and health, and recovery from ſickneſs, and competent ſupport and maintenance, and peace and deliverance from our enemies, and content, and patience, and joy, and ſanctified riches, or a chearfull poverty, and liberty, and whatſoever elſe is a bleſſing, was purchaſed for us by Chriſt in his death and reſurrection, and in his interceſſion in Heaven. And this Sacrament being that to our particulars which the great myſteries are in themſelves, and by deſign to all the World, if we receive worthily, we ſhall receive any of theſe bleſſings, according as God ſhall chuſe for us; and he will not onely chuſe with more wiſedom, but alſo with more affection, than we can for our ſelves.

After all this, it is adviſed by the Guides of Souls, wiſe men and pious, that all perſons ſhould communicate very often, even as often as they can without ex-

cuſes or delaies. Every thing that puts us from ſo holy an employment when we are moved to it, being either a ſin or an imperfection, an infirmity or indevotion, and unactiveneſs of ſpirit. All Chriſtian people muſt come. They indeed that are in the ſtate of ſin muſt not come ſo, but yet they muſt come. Firſt they muſt quit their ſtate of death, and then partake of the bread of life. They that are at enmity with their neighbours muſt come, that is no excuſe for their not coming; onely they muſt not bring their enmity along with them, but leave it, and then come. They that have variety of ſecular employments muſt come; onely they muſt leave their ſecular thoughts and affections behind them, and then come and converſe with God. If any man be well grown in grace he muſt needs come, becauſe he is excellently diſpoſed to ſo holy a feaſt: but he that is but in the infancy of piety had need to come, that ſo he may grow in grace. The ſtrong muſt come, leſt they become weak; and the weak, that they may become ſtrong. The ſick muſt come to be cured, the halthfull to be preſerved. They that have leiſure muſt come, becauſe they have no excuſe: they that have no leiſure muſt come hither, that by ſo excellent Religion they may ſanctifie their buſineſs. The penitent ſinners muſt come, that they may be juſtified; and they that are juſtified, that they may be juſtified ſtill. They that have fears and great reverence to theſe myſteries, and think no preparation to be ſufficient, muſt receive, that they may learn how to receive the more worthily; and they that have a leſs degree of reverence muſt come often to have it heightned: that, as thoſe Creatures that live amongſt the ſnows of the mountains turn white with their food and converſation with ſuch perpetual whiteneſſes, ſo our ſouls may be transformed into the ſimilitude and union with Chriſt by our perpetual feeding on him, and converſation, not onely in his Courts, but in his very heart, and moſt ſecret affections and incomparable purities.

l'Eveſque de Geneve introd à la vie devote.

Prayers

Prayers for all ſorts of men and all neceſſities; relating to the ſeveral parts of the vertue of Religion.

A Prayer for the graces of Faith, Hope, Charity.

O Lord God of infinite mercy, of infinite excellency, who haſt ſent thy holy Son into the world to redeem us from an intolerable miſery, and to teach us a holy religion, and to forgive us an infinite debt; give me thy holy Spirit, that my underſtanding and all my faculties may be ſo reſigned to the diſcipline and doctrine of my Lord, that I may be prepared in mind and will to dye for the teſtimony of *Jeſus*, and to ſuffer any affliction or calamity that ſhall offer to hinder my duty, or tempt me to ſhame or ſin or apoſtaſie: and let my faith be the parent of a good life, a ſtrong ſhield to repell the fiery darts of the Devil, and the Authour of a holy hope, of modeſt deſires, and confidence in God, and of a never-failing charity to thee my God, and to all the world; that I may never have my portion with the unbelievers, or uncharitable and deſperate perſons; but may be ſupported by the ſtrengths of faith in all temptations, and may be refreſhed with the comforts of a holy hope in all my ſorrows, and may bear the burthen of the Lord, and the infirmities of my neighbour by the ſupport of charity; that the yoke of *Jeſus* may become eaſie to me, and my love may doe all the miracles of grace, till from grace it ſwell to glory, from earth to heaven, from duty to reward; from the imperfections of a beginning and little growing love, it may arrive to the conſummation of an eternal and never-ceaſing charity, through *Jeſus* Chriſt the Son of thy love, the Anchour of our hope, and the Authour and Finiſher of our faith: to whom with thee, O Lord God, Father of Heaven and Earth, and with thy holy Spirit, be all glory, and love, and obedience, and dominion now and for ever.

Acts of Love by way of prayer and ejaculation; to be uſed in private.

1. *O God, thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land where no water is; To ſee thy power and thy glory ſo as I have ſeen thee in the ſanctuary. Becauſe thy loving-kindneſs is better than life, my lips ſhall praiſe thee.* Pſal. 63. 1, &c.

2. *I am ready not onely to be bound, but to die for the name of the Lord Jeſus.* Acts 21. 13.

3. *How amiable are thy tabernacles, thou Lord of Hoſts? My ſoul longeth, yea even fainteth for the courts of the Lord: my heart and my fleſh crieth out for the living God. Bleſſed are they that dwell in thy houſe, they will ſtill be praiſing thee.* Pſal. 84. 1, 2, 4.

4. O bleſſed *Jeſu*, thou art worthy of all adoration, and all honour, and all love: Thou art the Wonderfull, the Counſellor, the mighty God, the everlaſting Father, the Prince of Peace; of thy government and peace there ſhall be no end: Thou are the brightneſs of thy Father's glory, the expreſs image of his perſon, the appointed Heir of all things. Thou upholdeſt all things by the word of thy power: Thou didſt by thy ſelf purge our ſins: Thou art ſet on the right hand of the Majeſty on high: Thou art made better than the Angels; thou haſt by inheritance obtained a more excellent name than they. Thou, O deareſt *Jeſus*, art the head of the Church, the beginning and the firſt-born from the dead: in all things thou haſt the pre-eminence, and it pleaſed the Father that in thee ſhould all fulneſs dwell. Kingdoms are in love with thee: Kings lay their Crowns and Sceptres at thy feet, and Queens are thy handmaids, and waſh the feet of thy ſervants.

A Prayer

A Prayer to be ſaid in any Affliction, as death of children, of husband or wife, in great poverty, in impriſonment, in a ſad and diſconſolate ſpirit, and in temptations to deſpair.

O Eternal God, Father of Mercies and God of all comfort, with much mercy look upon the ſadneſſes and ſorrows of thy ſervant. My ſins lie heavy upon me, and preſs me ſore, and there is no health in my bones by reaſon of thy diſpleaſure and my ſin. The waters are gone over me, and I ſtick faſt in the deep mire, and my miſeries are without comfort, becauſe they are puniſhments of my ſin: and I am ſo evil and unworthy a perſon, that though I have great deſires, yet I have no diſpoſitions or worthineſs toward receiving comfort. My ſins have cauſed my ſorrow, and my ſorrow does not cure my ſins: and unleſs for thy own ſake, and merely becauſe thou art good, thou ſhalt pity me and relieve me, I am as much without remedy as now I am without comfort. Lord, pity me; Lord, let thy grace refreſh my ſpirit. Let thy comforts ſupport me, thy mercy pardon me, and never let my portion be amongſt hopeleſs and accurſed ſpirits: for thou art good and gratious; and I throw my ſelf upon thy mercy. Let me never let my hold go, and doe thou with me what ſeems good in thy own eyes. I cannot ſuffer more than I have deſerved: and yet I can need no relief ſo great as thy mercy is: for thou art infinitely more mercifull than I can be miſerable; and thy mercy, which is above all thy own works, muſt needs be far above all my ſin and all my miſery. Deareſt *Jeſus*, let me truſt in thee for ever, and let me never be confounded. *Amen.*

Ejaculations and ſhort Meditations to be uſed in time of Sickneſs and Sorrow; or danger of Death.

*HEar my Prayer, O Lord, and let my cry come unto thee. * Hide not thy face from me in the time of* Pſal. 102. 1, 2.

my trouble, incline thine ear unto me when I call: O hear
3, *me, and that right ſoon.* * *For my days are conſumed like*
ſmoak, and my bones are burnt up as it were a fire-brand.
4, * *My heart is ſmitten down and withered like graſs, ſo that*
10. *I forget to eat my bread: And that becauſe of thine indignati-*
Pſa.38. 2, *on and wrath: for thou haſt taken me up and caſt me down.*
3, * *Thine arrows ſtick faſt in me, and thine hand preſſeth me*
ſore. There is no health in my fleſh becauſe of thy diſplea-
4, *ſure, neither is there any reſt in my bones by reaſon of my*
ſin. * *My wickedneſſes are gone over my head, and are a*
18. *ſore burthen too heavy for me to bear.* * But *I will con-*
Pſal. 6. 1. *feſs my wickedneſs, and be ſorry for my ſin.* * *O Lord,*
rebuke me not in thine indignation, neither chaſten me in
Pſa.41. 4. *thy diſpleaſure.* * *Lord, be mercifull unto me, heal my*
ſoul, for I have ſinned againſt thee.
Pſa. 51. 1. *Have mercy upon me, O God, after thy great goodneſs,*
according to the multitude of thy mercies doe away mine of-
Pſa. 25. 7. *fences.* * *O remember not the ſins and offences of my youth:*
but according to thy mercy think thou upon me, O Lord,
Pſa. 51. 2, *for thy goodneſs.* * *Waſh me throughly from my wickedneſs:*
10, *and cleanſe me from my ſin.* * *Make me a clean heart, O*
11. *God, and renew a right ſpirit within me.* * *Caſt me not*
away from thy preſence, from thy all-hallowing and
life-giving preſence: *and take not thy holy ſpirit,* thy
ſanctifying, thy guiding, thy comforting, thy ſup-
porting and confirming Spirit, *from me.*
Pſ. 48. 14. *O God,* thou art my *God for ever and ever:* thou
Pſ. 41. 3. *ſhalt be my guide unto death.* * *Lord, comfort* me now
that *I lie ſick upon* my *bed: make thou* my *bed in all*
Pſa. 49. 5. my *ſickneſſes.* * *O deliver my ſoul from the place of Hell:*
Pſ. 55. 14. and do thou *receive me.* * *My heart is diſquieted with-*
Pſa. 39. 5, *in me, and the fear of death is fallen upon me.* * *Be-*
hold, thou haſt made my days as it were a ſpan long, and
my age is even as nothing in reſpect of thee; and verily
11, *every man living is altogether vanity.* * *When thou with*
rebukes doſt chaſten man for ſin, thou makeſt his beauty to
conſume away like a moth fretting a garment: every man
7, *therefore is but vanity.* * *And now, Lord, what is my*
12, *hope? truely my hope is even in thee.* * *Hear my prayer,*
O Lord, and with thine ears conſider my calling: hold not
10, *thy peace at my tears.* * *Take this plague away from me:*

I am

I am conſumed by means of thy heavy hand. * *I am a ſtranger with thee and a ſojourner, as all my fathers were.* * *O ſpare me a little, that I may recover my ſtrength before I go hence and be no more ſeen.* * *My ſoul cleaveth unto the duſt: O quicken me according to thy word.* * And when *the ſnares of death compaſs me round about,* let not *the pains of hell take hold upon me.* 12, 13. Pſal. 119. 25. Pſ. 116. 3.

An Act of Faith concerning the Reſurrection and the day of Judgment, to be ſaid by ſick perſons or meditated.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth: and though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, though my reins be conſumed within me, Job 19. 25, &c.

God ſhall come and ſhall not keep ſilence, there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him: he ſhall call the heaven from above, and the earth, that he may judge his people. * O bleſſed *Jeſu*, thou art my Judge and thou art my Advocate: have mercy upon me in the hour of my death, and in the day of judgment. See *John* 5. 28. and 1 *Theſſal* 4. 15. Pſal. 50. 3, 4.

Short Prayers to be ſaid by ſick perſons.

O Holy *Jeſus*, thou art a mercifull High-prieſt and touched with the ſenſe of our infirmities; thou knoweſt the ſharpneſs of my ſickneſs and the weakneſs of my perſon. The clouds are gathered about me, and thou haſt covered me with thy ſtorm: My underſtanding hath not ſuch apprehenſion of things as formerly. Lord, let thy mercy ſupport me, thy Spirit guide me, and lead me through the valley of this death ſafely; that I may paſs it patiently, holily, with perfect reſignation: and let me rejoice in the Lord, in the hopes of pardon, in the

expectation of glory, in the ſenſe of thy mercies, in the refreſhments of thy Spirit, in a victory over all temptations.

Thou haſt promiſed to be with us in tribulation, Lord, my Soul is troubled, and my body is weak, and my hope is in thee, and my enemies are buſie and mighty; now make good thy holy promiſe. Now, O holy *Jeſus*, now let thy hand of grace be upon me: reſtrain my ghoſtly enemies, and give me all ſorts of ſpiritual aſſiſtences. Lord, remember thy ſervant in the day when thou bindeſt up thy Jewels.

O take from me all tediouſneſs of ſpirit, all impatience and unquietneſs: let me poſſeſs my Soul in patience, and reſign my Soul and body into thy hands, as into the hands of a faithfull Creatour, and a bleſſed Redeemer.

O holy *Jeſu*, thou didſt die for us; by thy ſad pungent and intolerable pains which thou enduredſt for me, have pity on me, and eaſe my pain, or increaſe my patience. Lay on me no more than thou ſhalt enable me to bear. I have deſerved it all and more, and infinitely more. Lord, I am weak and ignorant, timorous and inconſtant, and I fear leſt ſomething ſhould happen that may diſcompoſe the ſtate of my Soul, that may diſpleaſe thee: Doe what thou wilt with me, ſo thou doſt but preſerve me in thy fear and favour. Thou knoweſt that it is my great fear; but let thy Spirit ſecure, that nothing may be able to ſeparate me from the love of God in *Jeſus* Chriſt: then ſmite me here, that thou mayſt ſpare me for ever: and yet, O Lord, ſmite me friendly; for thou knoweſt my infirmities. Into thy hands I commend my ſpirit, for thou haſt redeemed me, O Lord, thou God of truth. * Come, holy Spirit, help me in this conflict. Come, Lord *Jeſus*, come quickly.

Let

Let the ſick man often meditate upon theſe following promiſes and gratious words of God.

My help cometh of the Lord, who preſerveth them that are true of heart, Pſal. 7. 11.

And all they that know thy Name will put their truſt in thee: for thou, Lord, haſt never failed them that ſeek thee, Pſal. 9. 10.

O how plentifull is thy goodneſs which thou haſt laid up for them that fear thee, and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men! Pſal. 31. 21.

Behold, the eye of the Lord is upon them that fear him, and upon them that put their truſt in his mercy, to deliver their ſouls from death, Pſal. 33. 21.

The Lord is nigh unto them that are of a contrite heart, and will ſave ſuch as are of an humble ſpirit, Pſal. 34. 17.

Thou, Lord, ſhalt ſave both man and beaſt: how excellent is thy mercy, O God! and the children of men ſhall put their truſt under the ſhadow of thy wings, Pſalm 36. verſe 7.

They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them to drink of thy pleaſures as out of the rivers, v. 8.

For with thee is the well of life: and in thy light we ſhall ſee light, v. 9.

Commit thy way unto the Lord, and put thy truſt in him, and he ſhall bring it to paſs, Pſal. 37. 5.

But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble, v. 40.

So that a man ſhall ſay, Verily there is a reward for the righteous: doubtleſs there is a God that judgeth the earth, Pſal. 58. 10.

Bleſſed is the man whom thou chuſeſt and receiveſt unto thee, he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple, Pſal. 65. 4.

They that ſow in tears ſhall reap in joy, Pſal. 126. 6.

It is written, I will never leave thee nor forſake thee, Heb. 13. 5.

The Prayer of faith ſhall ſave the ſick; and the Lord ſhall raiſe him up: and if he have committed ſins, they ſhall be forgiven him, Jam. 5. 15.

Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up, Hoſ. 6. 1.

If we ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation for our ſins, 1 John 2. 1, 2.

If we confeſs our ſins; he is faithfull and righteous to forgive us our ſins, and to cleanſe us from all unrighteouſneſs, 1 John 1. 9.

He that forgives ſhall be forgiven, Luke 6. 37.

And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us, 1 John 5. 14.

And ye know that he was manifeſted to take away our ſins, 1 John 3. 5.

If ye being evil know to give good things to your children, how much more ſhall your Father which is in Heaven give good things to them that ask him? Matth. 7. 11.

This is a faithfull ſaying and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, 1 Tim. 1. 15.

* *He that hath given us his Son, how ſhould not he with him give us all things elſe?* Rom. 8. 32.

Acts of Hope to be uſed by ſick perſons after a pious life.

1. *I Am perſuaded that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, Nor height, nor depth, nor any other creature ſhall be able to ſeparate me from the love of God, which is in Chriſt Jeſus our Lord,* Rom. 8. 38, 39.

2. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith: Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me*

at

at that day; and not to me onely, but unto all them alſo that love his appearing, 2 Tim. 4. 7, 8.

Bleſſed be God, even the Father of our Lord Jeſus Chriſt, 3. *the Father of mercies and the God of all comforts, Who comforts us in all our tribulation,* 2 Cor. 1, 3, 4.

A Prayer to be ſaid in behalf of a ſick or dying perſon.

O Lord God, there is no number of thy days nor of thy mercies, and the ſins and ſorrows of thy ſervant alſo are multiplied. Lord, look upon him with much mercy and pity, forgive him all his ſins, comfort his ſorrows, eaſe his pain, ſatisfie his doubts, relieve his fears, inſtruct his ignorances, ſtrengthen his underſtanding, take from him all diſorders of ſpirit, weakneſs and abuſe of fancy. Reſtrain the malice and power of the ſpirits of darkneſs; and ſuffer him to be injured neither by his ghoſtly enemies, nor his own infirmities; and let a holy and a juſt peace, the peace of God, be within his conſcience.

Lord, preſerve his ſenſes till the laſt of his time, ſtrengthen his faith, confirm his hope, and give him a never-ceaſing charity to thee our God, and to all the world: ſtir up in him a great and proportionable contrition for all the evils he hath done, and give him a juſt meaſure of patience for all he ſuffers, give him prudence, memory, and conſideration, rightly to ſtate the accounts of his Soul; and do thou remind him of all his duty; that when it ſhall pleaſe thee that his Soul goes out from the priſon of his body, it may be received by Angels, and preſerved from the ſurpriſe of evil ſpirits, and from the horrours and amazements of new and ſtrange Regions, and be laid up in the boſom of our Lord, till at the day of thy ſecond coming it ſhall be re-united to the body, which is now to be laid down in weakneſs and diſhonour, but we humbly beg, may then be raiſed up with glory and power for ever to live, and to behold the face of God in the glories of the Lord *Jeſus*, who is our hope, our reſurrection, and our life, the light

light of our eyes and the joy of our ſouls, our bleſſed and ever glorious Redeemer. *Amen.*

Hither the ſick perſon may draw in and uſe the acts of ſeveral vertues reſperſed in the ſeveral parts of this book, the ſeveral Litanies, viz. of Repentance, of the Paſſion, and the ſingle Prayers, according to his preſent needs.

A Prayer to be ſaid in a Storm at Sea.

O My God, thou didſt create the Earth and the Sea for thy glory and the uſe of man, and doſt daily ſhew wonders in the deep, look upon the danger and fear of thy ſervant. My ſins have taken hold upon me, and without the ſupporting arm of thy mercy I cannot look up; but my truſt is in thee. Do thou, O Lord, rebuke the ſea, and make it calm; for to thee the winds and the ſea obey: let not the waters ſwallow me up, but let thy Spirit, the Spirit of gentleneſs and mercy, move upon the waters. Be thou reconciled unto thy ſervants, and then the face of the waters will be ſmooth. I fear that my ſins make me, like *Jonas*, the cauſe of the tempeſt. Caſt out all my ſins, and throw not thy ſervants away from thy preſence, and from the land of the living into the depths where all things are forgotten. But if it be thy will that we ſhall go down into the waters, Lord, receive my Soul into thy holy hands, and preſerve it in mercy and ſafety till the day of reſtitution of all things: and be pleaſed to unite my death to the death of thy Son, and to accept of it ſo united as a puniſhment for all my ſins, that thou mayſt forget all thine anger; and blot my ſins out of thy book, and write my Soul there, for *Jeſus* Chriſt his ſake our deareſt Lord and moſt mighty Redeemer. *Amen.*

Then make an Act of Reſignation thus.

TO God pertain the iſſues of life and death. It is the Lord, let him doe what ſeemeth good in his

his own eyes. Thy will be done in earth as it is in Heaven. Recite Pſalm 107. and 130.

A form of a Vow to be made in this or the like danger.

IF the Lord will be gratious and hear the Prayer of his ſervant, and bring me ſafe to ſhore, then I will praiſe him ſecretly and publickly, and pay unto the uſes of charity [or Religion] [*then name the ſum you deſign for holy uſes.*] O my God, my goods are nothing unto thee: I will alſo be thy ſervant all the days of my life, and remember this mercy and my preſent purpoſes, and live more to God's glory, and with a ſtricter duty. And do thou pleaſe to accept this Vow as an inſtance of my importunity, and the greatneſs of my needs: and be thou gratiouſly moved to pity and deliver me. *Amen.*

This form alſo may be uſed in praying for a bleſſing on an enterpriſe, and may be inſtanced in actions of Devotion as well as of Charity.

A Prayer before a Journey.

O Almighty God who filleſt all things with thy preſence, and art a God afar off as well as near at hand; thou didſt ſend thy Angel to bleſs *Jacob* in his journey, and didſt lead the children of *Iſrael* through the red Sea, making it a wall on the right hand and on the left: be pleaſed to let thy Angel go out before me and guide me in my journey, preſerving me from dangers of robbers, from violence of enemies, and ſudden and ſad accidents, from falls and errours. And proſper my journey to thy glory, and to all my innocent purpoſes: and preſerve me from all ſin, that I may return in peace and holineſs, with thy favour and thy bleſſing; and may ſerve thee in thankfulneſs and obedience all the days of my pilgrimage; and at laſt bring me to thy country, to the celeſtial *Jeruſalem*, there to dwell in thy houſe, and to ſing praiſes to thee for ever. *Amen.*

Ad

Ad Sect. 4. A Prayer to be ſaid before the hearing or reading the Word of God.

O Holy and Eternal *Jeſus*, who haſt begotten us by thy Word, renewed us by thy Spirit, fed us by thy Sacraments and by the daily miniſtery of thy Word, ſtill go on to build us up to life eternal. Let thy moſt holy Spirit be preſent with me and reſt upon me in the reading [or hearing] thy ſacred Word; that I may doe it humbly, reverently, without prejudice, with a mind ready and deſirous to learn and to obey; that I may be readily furniſhed and inſtructed to every good work, and may practiſe all thy holy laws and commandments, to the glory of thy holy name, O holy and eternal *Jeſus*. *Amen.*

Ad Sect. 5, 9, 10.] A form of confeſſion of ſins and repentance to be uſed upon Faſting-days, or days of Humiliation; eſpecially in Lent, and before the Holy Sacrament.

Have mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies doe away mine offences. For I will confeſs my wickedneſs, and be ſorry for my ſin.

O my deareſt Lord, I am not worthy to be accounted amongſt the meaneſt of thy ſervants; not worthy to be ſuſtained by the leaſt fragments of thy mercy, but to be ſhut out of thy preſence for ever with dogs and unbelievers. *But for thy Names ſake, O Lord, be mercifull unto my ſin, for it is great.*

I am the vileſt of ſinners, and the worſt of men; proud and vain-glorious, impatient of ſcorn or of juſt reproof; not enduring to be ſlighted, and yet extremely deſerving it: I have been conſumed by the colours of humility, and when I have truly called my ſelf vitious, I could not endure any man elſe ſhould ſay ſo or think ſo. I have been diſobedient to my ſuperiours, churliſh and ungentle in my behaviour, unchriſtian and unmanly. *But for thy Name's ſake, O Lord, be mercifull unto my ſin, for it is great.*

O juſt and dear God, how can I expect pity or pardon,

don, who am ſo angry and peeviſh with and without cauſe, envious at good, rejoycing at the evil of my neighbours, negligent of my charge, idle and uſeleſs, timorous and baſe, jealous and impudent, ambitious and hard-hearted, ſoft, unmortified and effeminate in my life, indevout in my prayers, without fancy or affection, without attendence to them or perſeverance in them; but paſſionate and curious in pleaſing my appetite of meat and drink and pleaſures, making matter both for ſin and ſickneſs: and I have reaped the curſed fruits of ſuch improvidence, entertaining undecent and impure thoughts; and I have brought them forth in undecent and impure actions, and the ſpirit of uncleanneſs hath entred in, and unhallowed the temple which thou didſt conſecrate for the habitation of thy Spirit of love and holineſs. *But for thy Name's ſake, O Lord, be merciſull unto my ſin, for it is great.*

Thou haſt given me a whole life to ſerve thee in, and to advance my hopes of Heaven: and this pretious time I have thrown away upon my ſins and vanities, being improvident of my time and of my talent, and of my grace and of my own advantages, reſiſting thy Spirit and quenching him. I have been a great lover of my ſelf, and yet uſed many ways to deſtroy my ſelf. I have purſued my temporal ends with greedineſs and indirect means. I am revengefull and unthankfull, forgetting benefits, but not ſo ſoon forgetting injuries, curious and murmuring, a great breaker of promiſes. I have not loved my neighbour's good, nor advanced it in all things where I could. I have been unlike thee in all things. I am unmercifull and unjuſt; a ſottiſh admirer of things below, and careleſs of heaven and the ways that lead thither. *But for thy Name's ſake, O Lord, be merciſull unto my ſin, for it is great.*

All my ſenſes have been windows to let ſin in, and death by ſin. Mine eyes have been adulterous and covetous; mine ears open to ſlander and detraction; my tongue and palate looſe and wanton, intemperate and of foul language, talkative and lying, raſh and malitious,

litious, falſe and flattering, irreligious and irreverent; detracting and cenſorious; my hands have been injurious and unclean, my paſſions violent and rebellious, my deſires impatient and unreaſonable, all my members and all my faculties have been ſervants of ſin; and my very beſt actions have more matter of pity than of confidence, being imperfect in my beſt, and intolerable in moſt. *But for thy Name's ſake, O Lord, be mercifull unto my ſin, for it is great.*

Unto this and a far bigger heap of ſin I have added alſo the faults of others to my own ſcore, by neglecting to hinder them to ſin in all that I could and ought: but I alſo have encouraged them in ſin, have taken off their fears and hardned their conſciences, and tempted them directly, and prevailed in it to my own ruine and theirs, unleſs thy glorious and unſpeakable mercy hath prevented ſo intolerable a calamity.

Lord, I have abuſed thy mercy, deſpiſed thy judgments; turned thy grace into wantonneſs. I have been unthankfull for thy infinite loving kindneſs, I have ſinned and repented, and then ſinned again, and reſolved againſt it, and preſently broke it; and then I tied my ſelf up with Vows, and then was tempted, and then I yielded by little and little, till I was willingly loſt again, and my vows fell off like cords of vanity. *Miſerable man that I am! who ſhall deliver me from this body of ſin?*

And yet, O Lord, I have another heap of ſins to be unloaded. My ſecret ſins, O Lord, are innumerable; ſins I noted not, ſins that I willingly neglected, ſins that I acted upon wilfull ignorance and voluntary miſperſuaſion, ſins that I have forgot, and ſins which a diligent and a watchfull ſpirit might have prevented, but I would not. Lord, I am confounded with the multitude of them, and the horror of their remembrance, though I conſider them nakedly in their direct appearance, without the deformity of their unhandſome and aggravating circumſtances: but ſo dreſſed they are a ſight too ugly, an inſtance of amazement, infinite in degrees, and inſufferable in their Load.

And yet thou haſt ſpared me all this while, and haſt

not thrown me into Hell, where I have deſerved to have been long ſince, and even now to have been ſhut up to an eternity of torments with inſupportable amazement, fearing the revelation of thy Day.

Miſerable man that I am! who ſhall deliver me from this body of ſin?

Thou ſhalt anſwer for me, O Lord my God. Thou that prayeſt for me, ſhalt be my Judge.

The Prayer.

THou haſt prepared for me a more healthfull ſorrow: O deny not thy ſervant when he begs ſorrow of thee. Give me a deep contrition for my ſins, a hearty deteſtation and loathing of them, hating them worſe than death with torments. Give me grace intirely, preſently, and for ever to forſake them; to walk with care and prudence, with fear and watchfulneſs all my days; to doe all my duty with diligence and charity, with zeal and a never-fainting ſpirit; to redeem the time, to truſt upon thy mercies, to make uſe of all the inſtruments of grace, to work out my ſalvation with fear and trembling; that thou mayeſt have the glory of pardoning all my ſins, and I may reap the fruit of all thy mercies and all thy graces, of thy patience and long-ſuffering, even to live a holy life here, and to reign with thee for ever, through *Jeſus* Chriſt our Lord. *Amen.*

Ad Sect. 6.] *Special devotions to be uſed upon the Lord's-day, and the great Feſtivals of Chriſtians.*

In the Morning recite the following form of Thankſgiving; upon the ſpecial Feſtivals adding the commemoration of the ſpecial bleſſings according to the following Prayers: adding ſuch Prayers as you ſhall chuſe out of the foregoing Devotions.

2. *Beſides the ordinary and publick duties of the day, if you retire into your cloſet to reade and meditate, after ye have performed that duty, ſay the Song of Saint* Ambroſe *commonly called the* [Te Deum] *or* [We praiſe thee, *&c.*] *then add the Prayers for particular graces which are at the end of the former Chapters, ſuch and as*

many of them as ſhall fit your preſent needs and affections; ending with the Lord's Prayer. This form of devotion may, for variety, be indifferently uſed at other times.

A form of Thanksgiving, with a recital of publick and private bleſſings; to be uſed upon Eaſter-day, Whitſunday, Aſcenſion day, and all Sundays of the year: but the middle part of it may be reſerved for the more ſolemn Feſtivals, and the other uſed upon the ordinary; as every man's affections or leiſure ſhall determine.

[I.] *Ex Liturgia S. Baſilii magna ex parte.*

O Eternal Eſſence, Lord God, Father Almighty, maker of all things in Heaven and Earth; it is a good thing to give thanks to thee, O Lord, and to pay to thee all reverence, worſhip and devotion from a clean and prepared heart; and with an humble ſpirit to preſent a living and reaſonable ſacrifice to thy Holineſs and Majeſty: for thou haſt given unto us the knowledge of thy truth; and who is able to declare thy greatneſs, and to recount all thy marvellous works which thou haſt done in all the generations of the world?

O great Lord and Governour of all things, Lord and Creatour of all things viſible and inviſible, who ſitteſt upon the throne of thy Glory, and beholdeſt the ſecrets of the loweſt abyſs and darkneſs; thou art without beginning, uncircumſcribed, incomprehenſible, unalterable, and ſeated for ever unmoveable in thy own eſſential happineſs and tranquillity: Thou art the Father of our Lord *Jeſus* Chriſt, who is,

Our deareſt and moſt gratious Saviour, our hope, the Wiſedom of the Father, the image of thy Goodneſs, the Word eternal, and the brightneſs of thy perſon, the power of God from eternal ages, the true light that lighteneth every man that cometh into the World, the Redemption of Man, and the Sanctification of our Spirits.

By

By whom the Holy Ghoſt deſcended upon the Church; the holy Spirit of truth, the ſeal of adoption, the earneſt of the inheritance of the Saints, the firſt-fruits of everlaſting felicity, the life-giving power, the fountain of ſanctification, the comfort of the Church, the eaſe of the afflicted, the ſupport of the weak, the wealth of the poor, the teacher of the doubtfull, ſcrupulous and ignorant, the anchor of the fearfull, the infinite reward of all faithfull ſouls, by whom all reaſonable and underſtanding creatures ſerve thee, and ſend up a never-ceaſing and a never-rejected ſacrifice of prayer and praiſes and adoration.

All Angels and Archangels, all Thrones and Dominions, all Principalities and Powers, the Cherubims with many eyes, and the Seraphims covered with wings from the terrour and amazement of thy brighteſt glory; theſe and all the powers of Heaven do perpetually ſing praiſes and never-ceaſing Hymns and eternal Anthems to the glory of the Eternal God, the Almighty Father of Men and Angels.

Holy is our God: Holy is the Almighty: Holy is the Immortal: Holy, Holy, Holy, Lord God of Sabbaoth, Heaven and Earth are full of the Majeſty of thy glory. *Amen.* * With theſe holy and bleſſed Spirits I alſo thy ſervant, O thou great lover of Souls, though I be unworthy to offer praiſe to ſuch a Majeſty, yet out of my bounden duty humbly offer up my heart and voice to joyn in this bleſſed quire, and confeſs the glories of the Lord. * For thou art holy, and of thy greatneſs there is no end; and in thy juſtice and goodneſs thou haſt meaſured out to us all thy works.

Thou madeſt Man out of the earth, and didſt form him after thine own image: thou didſt place him in a garden of pleaſure, and gaveſt him laws of righteouſneſs to be to him a ſeed of immortality.

O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he hath done for the children of Men.

For when Man ſinned, and liſtned to the whiſpers

of a tempting ſpirit, and refuſed to hear the voice of God, thou didſt throw him out from Paradiſe, and ſenteſt him to till the Earth; but yet leſteſt not his condition without remedy, but didſt provide for him the ſalvation of a new birth, and by the bloud of thy Son didſt redeem and pay the price to thine own Juſtice for thine own creature, leſt the work of thine own hands ſhould periſh.

O that men would therefore praiſe the Lord! &c.

For thou, O Lord, in every age didſt ſend teſtimonies from Heaven, bleſſings and Prophets, and fruitfull ſeaſons, and preachers of righteouſneſs, and Miracles of power and mercy: thou ſpakeſt by thy Prophets, and ſaidſt, *I will help by one that is mighty*; and in the fulneſs of time ſpakeſt to us by thy Son, by whom thou didſt make both the Worlds, who by the word of his power ſuſtains all things in Heaven and Earth, who thought it no robbery to be equal to the Father, who being before all time was pleaſed to be born in time, to converſe with men, to be incarnate of a holy Virgin: he emptied himſelf of all his glories, took on him the form of a ſervant, in all things being made like unto us, in a Soul of paſſions and diſcourſe, in a Body of humility and ſorrow, but in all things innocent, and in all things afflicted; and ſuffered death for us, that we by him might live, and be partakers of his nature and his glories, of his body and of his Spirit, of the bleſſings of Earth, and of immortal felicities in Heaven.

O that men would therefore praiſe the Lord! &c.

For thou, O holy and immortal God, O ſweeteſt Saviour *Jeſus*, wert made under the Law to condemn ſin in the fleſh; thou who kneweſt no ſin wert made ſin for us: thou gaveſt to us righteous Commandments, and madeſt known to us all thy Father's will: thou didſt redeem us from our vain converſation, and from the vanity of Idols, falſe principles and fooliſh confidences, and broughteſt us to the knowledg of the true and onely God and our Father, and haſt made us to thy ſelf a peculiar people, of thy own purchaſe, a royal Prieſthood, a holy Nation: thou haſt waſhed

our

our Souls in the Layer of Regeneration, the Sacrament of Baptiſm: thou haſt reconciled us by thy Death, juſtified us by thy Reſurruction, ſanctified us by thy Spirit, [ſending him upon thy Church in viſible forms, and giving him in powers and miracles and mighty ſigns, and continuing this incomparable favour in gifts and ſanctifying graces, and promiſing that he ſhall abide with us for ever:] thou haſt fed us with thine own broken Body, and given drink to our Souls out of thine own heart, and haſt aſcended up on high, and haſt overcome all the powers of Death and Hell, and redeemed us from the miſeries of a ſad eternity; and ſitteſt at the right hand of God, making interceſſion for us with a never-ceaſing charity.

O that men would therefore praiſe the Lord? &c.

The Grave could not hold thee long, O holy and eternal *Jeſus*; thy Body could not ſee corruption, neither could thy Soul be left in Hell: thou wert free among the dead, and thou brakeſt the iron gates of Death, and the bars and chains of the lower priſons. Thou broughteſt comfort to the Souls of the Patriarchs, who waited for thy coming, who long'd for the redemption of Man, and the revelation of thy Day. *Abraham*, *Iſaac* and *Jacob* ſaw thy day, and rejoyced: and when thou didſt ariſe from thy bed of darkneſs, and lefteſt the grave-cloaths behind thee, and didſt put on a robe of glory, (over which for forty days thou didſt wear a veil) and then entredſt into a cloud, and then into glory, then the powers of Hell were confounded, then Death loſt its power, and was ſwallowed up into victory; and though Death is not quite deſtroyed, yet it is made harmleſs and without a ſting, and the condition of Humane Nature is made an entrance to eternal glory: thou art become the Prince of Life, the firſt-fruits of the Reſurrection, the firſt-born from the dead, having made the way plain before our faces, that we may alſo ariſe again in the Reſurrection of the laſt day, when thou ſhalt come again unto us to render to every man according to his works.

O that men would therefore praiſe the Lord, &c.

O give thanks unto the Lord, for he is gratious, and his mercy endureth for ever.

O all ye Angels of the Lord, praiſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſpirits and ſouls of the Righteous, praiſe ye the Lord: praiſe him and magnifie him for ever.

And now, O Lord God, what ſhall I render to thy Divine Majeſty for all thy benefits thou haſt done unto thy ſervant in my perſonal capacity?

Thou art my Creatour and my Father, my Protectour and my Guardian, thou haſt brought me from my Mother's womb, thou haſt told all my joints, and in thy book were all my Members written: Thou haſt given me a comely body, Chriſtian and carefull Parents, holy education: Thou haſt been my guide and my teacher all my days: Thou haſt given me ready faculties, an unlooſed tongue, a chearfull ſpirit, ſtreight limbs, a good reputation, and liberty of perſon, a quiet life, and a tender conſcience, [*a loving Wife or Husband, and hopefull children.*] Thou wert my hope from my youth, through thee have I been holden up ever ſince I was born. Thou haſt cloathed me and fed me, given me friends and bleſſed them, given me many days of comfort and health, free from thoſe ſad infirmities with which many of thy Saints and deareſt ſervants are afflicted. Thou haſt ſent thy Angel to ſnatch me from the violence of fire and water, to prevent precipices, fracture of bones, to reſcue me from thunder and lightning, plague and peſtilential diſeaſes, murther and robbery, violence of chance and enemies, and all the ſpirits of darkneſs: and in the days of ſorrow thou haſt refreſhed me; in the deſtitution of proviſions thou haſt taken care of me, and thou haſt ſaid unto me, *I will never leave thee nor forſake thee.*

I will give thanks unto the Lord with my whole heart, ſecretly among the faithfull and in the congregation.

Thou, O my deareſt Lord and Father, haſt taken care for my Soul, haſt pitied my miſeries, ſuſtained my infirmities, relieved and inſtructed my igno-

ignorances: and though I have broken thy righteous Laws and Commandments, run paſſionately after vanities, and was in love with Death, and was dead in ſin, and was expoſed to thouſands of temptations, and fell foully, and continued in it, and lov'd to have it ſo, and hated to be reformed; yet thou didſt call me with the checks of conſcience, with daily Sermons, and precepts of holineſs, with fear and ſhame, with benefits and the admonitions of thy moſt holy Spirit, by the counſel of my friends, by the example of good perſons, with holy books, and thouſands of excellent arts, and wouldſt not ſuffer me to periſh in my folly, but didſt force me to attend to thy gratious calling, and haſt put me into a ſtate of Repentance, and poſſibilities of pardon, being infinitely deſirous I ſhould live, and recover, and make uſe of thy grace, and partake of thy glories.

I will give thanks unto the Lord with my whole heart, ſecretly among the faithfull and in the congregation. * *For ſalvation belongeth unto the Lord, and thy bleſſing is upon thy ſervant. But as for me, I will come into thy houſe in the multitude of thy mercies, and in thy fear will I worſhip toward thy holy temple.* * *For of thee, and in thee, and through and for thee are all things. Bleſſed be the name of God from generation to generation.* Amen.

A ſhort form of Thanksgiving to be ſaid upon any ſpecial deliverance, as from Child-birth, from Sickneſs, from Battel, or imminent danger at Sea or Land, &c.

O Moſt mercifull aud gratious God, thou fountain of all mercy and bleſſing, thou haſt opened the hand of thy mercy to fill me with bleſſings, and the ſweet effects of thy loving kindneſs: thou feedeſt us like a ſhepherd, thou governeſt us as a King, thou beareſt us in thy arms like a Nurſe, thou doſt cover us under the ſhadow of thy wings and ſhelter us like a hen; thou (O deareſt Lord) wakeſt for us as a Watchman, thou provideſt for us like a Hus-

band, thou loveſt us as a friend, and thinkeſt on us perpetually, as a carefull mother on her helpleſs babe, and art exceeding mercifull to all that fear thee. And now, O Lord, thou haſt added this great bleſſing of deliverance from my late danger [*here name the bleſſing:*] it was thy hand and the help of thy mercy that relieved me; the waters of affliction had drowned me, and the ſtream had gone over my Soul, if the Spirit of the Lord had not moved upon theſe waters. Thou, O Lord, didſt revoke thy angry ſentence, which I had deſerved, and which was gone out againſt me. Unto thee, O Lord, I aſcribe the praiſe and honour of my Redemption. I will be glad and rejoyce in thy mercy, for thou haſt conſidered my trouble, and haſt known my Soul in adverſity. As thou haſt ſpred thy hand upon me for a covering, ſo alſo enlarge my heart with thankfulneſs, and fill my mouth with praiſes, that my duty and returns to thee may be great as my needs of mercy are; and let thy gracious favours and loving kindneſs endure for ever and ever upon thy ſervant; and grant that what thou haſt ſown in mercy, may ſpring up in duty: and let thy grace ſo ſtrengthen my purpoſes, that I may ſin no more, leſt thy threatning return upon me in anger, and thy anger break me into pieces: but let me walk in the light of thy favour, and in the paths of thy Commandments; that I living here to the glory of thy Name, may at laſt enter into the glory of my Lord, to ſpend a whole eternity in giving praiſe to thy exalted and ever glorious Name. *Amen.*

* We praiſe thee, O God, we knowledg thee to be the Lord. * All the Earth doth worſhip thee the Father Everlaſting. * To thee all Angels cry aloud, the Heavens and all the powers therein: * To thee Cherubim and Seraphim continually do cry, * Holy, Holy, Holy, Lord God of Sabbaoth; * Heaven and Earth are full of the Majeſty of thy glory. * The glorious company of the Apoſtles praiſe thee. * The goodly fellowſhip of the Prophets praiſe thee. * The noble Army of Martyrs praiſe thee. * The holy

Church

Church throughout all the world doth acknowledge thee, the Father of an infinite Majeſty; * Thine honourable, true and onely Son; * Alſo the Holy Ghoſt the Comforter. * Thou art the King of glory, O Chriſt: * Thou art the everlaſting Son of the Father. * When thou tookeſt upon thee to deliver Man, thou didſt not abhor the Virgin's womb. * When thou hadſt overcome the ſharpneſs of death, thou didſt open the Kingdom of Heaven to all Believers. * Thou ſitteſt at the right hand of God in the glory of the Father. * We believe that thou ſhalt come to be our Judge * We therefore pray thee help thy ſervants whom thou haſt redeemed with thy pretious bloud. * Make them to be numbred with thy Saints in glory everlaſting. * O Lord, ſave thy People, and bleſs thine heritage. * Govern them and lift them up for ever. * Day by day we magnifie thee, and we worſhip thy Name ever world without end. * Vouchſafe, O Lord, to keep us this day without ſin. * O Lord, have mercy upon us, have mercy upon us. * O Lord, let thy mercy lighten upon us, as our truſt is in thee. * O Lord, in thee have I truſted: let me never be confounded. *Amen.*

A Prayer of Thankſgiving after the receiving of ſome great bleſſing, as the birth of an Heir, the ſucceſs of an honeſt deſign, a victory, a good Harveſt, &c.

O Lord God, Father of mercies, the Fountain of comfort and bleſſing, of life and peace, of plenty and pardon, who filleſt Heaven with thy glory, and Earth with thy goodneſs; I give thee the moſt earneſt, moſt humble, and moſt enlarged returns of my glad and thankfull heart, for thou haſt refreſhed me with thy comforts, and enlarged me with thy bleſſing; thon haſt made my fleſh and my bones to rejoyce: for beſides the bleſſings of all Mankind, the bleſſings of nature and the bleſſings of grace, the ſupport of every minute, and the comforts of every day, thou haſt opened thy boſome, and at this time haſt poured out an excellent expreſſion of thy loving kind-

kindneſs, [*here name the bleſſing.*] What am I, O Lord, and what is my Father's houſe, what is the life and what are the capacities of thy ſervant, that thou ſhouldeſt doe this unto me; *that the great God of Men and Angels ſhould make a ſpecial decree in Heaven for me, and ſend out an Angel of bleſſing, and in ſtead of condemning and ruining me, as I miſerably have deſerved, to diſtinguiſh me from many my equals and my betters, by this and many other ſpecial acts of grace and favour?

Praiſed be the Lord daily, even the Lord that helpeth us, and poureth his benefits upon us. He is our God, even the God of whom cometh ſalvation: God is the Lord by whom we eſcape death. Thou haſt brought me to great honour, and comforted me on every ſide,

Thou, Lord, haſt made me glad through thy works: I will rejoyce in giving praiſe for the operation of thy hands.

O give thanks unto the Lord, and call upon his Name: tell the People what things he hath done.

As for me, I will give great thanks unto the Lord, and praiſe him among the multitude.

Bleſſed be the Lord God, even the Lord God of *Iſrael*, which onely doth wondrous and gratious things.

And bleſſed be the Name of his Majeſty for ever: and all the Earth ſhall be filled with his Majeſty. *Amen, Amen.*

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

A Prayer to be ſaid on the Feaſt of Chriſtmas, or the Birth of our bleſſed Saviour Jeſus: *the ſame alſo may be ſaid upon the Feaſt of the Annunciation and Purification of the bleſſed Virgin Mary.*

O Holy and Almighty God, Father of mercies, Father of our Lord Jeſus Chriſt, the Son of thy love and eternal mercies, I adore and praiſe and glorifie thy infinite and unſpeakable love and wiſedom, who haſt ſent thy Son from the boſom of felicities to take

take upon him our nature and our miſery and our guilt, and haſt made the Son of God to become the Son of Man, that we might become the Sons of God, and partakers of the Divine nature: ſince thou haſt ſo exalted humane nature be pleaſed alſo to ſanctifie my perſon, that by a conformity to the humility and laws and ſufferings of my deareſt Saviour I may be united to his Spirit, and be made all one with the moſt holy *Jeſus*. *Amen.*

O holy and eternal *Jeſus*, who didſt pity Mankind lying in his bloud and ſin and miſery, and didſt chuſe our ſadneſſes and ſorrows, that thou mighteſt make us to partake of thy felicities; let thine eyes pity me, thy hands ſupport me, thy holy feet tread down all the difficulties in my way to Heaven: let me dwell in thy heart, be inſtructed with thy wiſedom, moved by thy affections, chuſe with thy will, and be cloathed with thy righteouſneſs; that in the day of Judgment I may be found having on thy garments, ſealed with thy impreſſion; and that bearing upon every faculty and member the character of my elder Brother, I may not be caſt out with ſtrangers and unbelievers. *Amen.*

O Holy and ever bleſſed Spirit, who didſt overſhadow the holy Virgin-Mother of our Lord, and cauſedſt her to conceive by a miraculous and myſterious manner; be pleaſed to over-ſhadow my Soul, and enlighten my ſpirit, that I may conceive the holy *Jeſus* in my heart, and may bear him in my mind, and may grow up to the fulneſs of the ſtature of Chriſt, to be a perfect man in Chriſt *Jeſus*. *Amen.*

*To God the Father of our Lord Jeſus Chriſt, * To the eternal Son that was incarnate and born of a Virgin, * To the Spirit of the Father and the Son, be all honour and glory, worſhip and adoration, now and for ever.* Amen.

The ſame Form of Prayer may be uſed upon our own Birth-day or day of our Baptiſm; adding the following Prayer.

A Prayer

A Prayer to be ſaid upon our Birth-day, or day of Baptiſm.

O Bleſſed and eternal God, I give thee praiſe and glory for thy great mercy to me in cauſing me to be born of Chriſtian parents, and didſt not allot to me a portion with Misbelievers and Heathen that have not known thee. Thou didſt not ſuffer me to be ſtrangled at the gate of the womb, but thy hand ſuſtained and brought me to the light of the world, and the illumination of Baptiſm, with thy grace preventing my Election, and by an artificial neceſſity and holy prevention engaging me to the profeſſion and practices of Chriſtianity. Lord, ſince, that, I have broken the promiſes made in my belalf, and which I confirmed by my after act; I went back from them by an evil life: and yet thou haſt ſtill continued to me life and time of repentance; and didſt not cut me off in the beginning of my days, and the progreſs of my ſins. O Deareſt God, pardon the errours and ignorances, the vices and vanities of my youth, and the faults of my more forward years, and let me never more ſtain the whiteneſs of my Baptiſmal robe: and now that by thy grace I ſtill perſiſt in the purpoſes of obedience, and do give up my name to Chriſt, and glory to be a Diſciple of thy inſtitution, and a ſervant of *Jeſus*, let me never fail of thy grace; let no root of bitterneſs ſpring up, and diſorder my purpoſes, and defile my ſpirit. O let my years be ſo many degrees of nearer approach to thee: and forſake me not, O God, in my old age when I am gray-headed; and when my ſtrength faileth me, be thou my ſtrength and my guide unto death; that I may reckon my years, and apply my heart unto wiſedom; and at laſt, after the ſpending a holy and a bleſſed life, I may be brought unto a glorious eternity, through *Jeſus* Chriſt our Lord. *Amen.*

Then add the form of Thanksgiving formerly deſcribed.

A Prayer

A Prayer to be ſaid upon the days of the memory of Apoſtles, Martyrs, &c.

O Eternal God, to whom do live the ſpirits of them that depart hence in the Lord, and in whom the Souls of them that be elected, after they be delivered from the burthen of the fleſh, be in peace and reſt from their labours, and their works follow them, and their memory is bleſſed; I bleſs and magnifie thy holy and ever-glorious Name, for the great grace and bleſſing manifeſted to thy Apoſtles and Martyrs, and other holy perſons, who have glorified thy name in the days of their fleſh, and have ſerved the intereſt of Religion and of thy ſervice: and this day we have thy ſervant [*name the Apoſtle or Martyr*, &c.] in remembrance, whom thou haſt led through the troubles and temptations of this world, and now haſt lodged in the boſome of a certain hope and great beatitude untill the day of reſtitution of all things. Bleſſed be the mercy and eternal goodneſs of God; and the memory of all thy Saints is bleſſed. Teach me to practice their doctrine, to imitate their lives, following their example, and being united as a part of the ſame myſtical body by the band of the ſame faith, and a holy hope, and a never-ceaſing charity. And may it pleaſe thee of thy gracious goodneſs ſhortly to accompliſh the number of thine elect, and to haſten thy kingdom, that we with thy ſervant [*] and all others departed in the true faith and fear of thy holy Name, may have our perfect conſummation and bliſs in Body and Soul in thy eternal and everlaſting Kingdom. *Amen.*

A Form of Prayer recording all the parts and myſteries of Chriſt's Paſſion, being a ſhort hiſtory of it: to be uſed eſpecially in the week of the Paſſion, and before the Receiving the bleſſed Sacrament.

ALL praiſe, honour and glory be to the holy and eternal *Jeſus*. I adore thee, O bleſſed Redeemer,

deemer, eternal God, the light of the *Gentiles*, and the glory of *Iſrael*; for thou haſt done and ſuffered for me more than I could wiſh, more than I could think of, even all that a loſt and a miſerable periſhing ſinner could poſſibly need.

Thou wert afflicted with thirſt and hunger, with heat and cold, with labours and ſorrows, with hard journeys and reſtleſs nights: and when thou wert contriving all the myſterious and admirable ways of paying our ſcores, thou didſt ſuffer thy ſelf to be deſigned to ſlaughter by thoſe for whom in love thou wert ready to die.

What is Man that thou art mindfull of him, and the Son of man that thou thus viſiteſt him?

Bleſſed be thy Name, O holy *Jeſus*; for thou wenteſt about doing good, working miracles of mercy, healing the ſick, comforting the diſtreſſed, inſtructing the ignorant, raiſing the dead, inlightning the blind, ſtrengthening the lame, ſtreightening the crooked, relieving the poor, preaching the Goſpel, and reconciling ſinners by the mightineſs of thy power, by the wiſedom of thy Spirit, by the Word of God, and the merits of thy Paſſion, thy healthfull and bitter Paſſion.

Lord, what is man that thou art mindfull of him? &c.

Bleſſed be thy Name, O holy *Jeſus*, who wert content to be conſpired againſt by the *Jews*, to be ſold by thy ſervant for a vile price, and to waſh the feet of him that took money for thy life, and to give to him and to all thy Apoſtles thy moſt holy Body and Bloud, to become a Sacrifice for their ſins, even for their betraying and denying thee, and for all my ſins, even for my crucifying thee afreſh, and for ſuch ſins which I am aſhamed to think, but that the greatneſs of my ſins magnifie the infiniteneſs of thy mercies, who didſt ſo great things for ſo vile a perſon.

Lord, what is man? &c.

Bleſſed be thy Name, O holy *Jeſus*, who being to depart the world, didſt comfort thy Apoſtles, pouring out into their ears and hearts treaſures of admirable diſcourſes; who didſt recommend them to thy Father

Father with a mighty charity, and then didſt enter into the Garden ſet with nothing but Briars and ſorrows, where thou didſt ſuffer a moſt unſpeakable agony, untill the ſweat ſtrained through thy pure skin like drops of bloud, and there didſt ſigh and groan, and fall flat upon the Earth, and pray, and ſubmit to the intolerable burthen of thy Father's wrath, which I had deſerved, and thou ſufferedſt.

Lord, what is Man? &c.

Bleſſed be thy Name, O holy *Jeſus*, who haſt ſanctified to us all our natural infirmities and paſſions, by vouchſafing to be in fear and trembling and ſore amazement, by being bound and impriſoned, by being haraſſed and dragg'd with cords of violence and rude hands, by being drench'd in the brook in the way, by being ſought after like a thief, and uſed like a ſinner, who wert the moſt holy and the moſt innocent, cleaner than an Angel, and brighter than the Morning-Star.

Lord, what is Man? &c.

Bleſſed be thy Name, O holy *Jeſus*, and bleſſed be thy loving kindneſs and pity by which thou didſt neglect thy own ſorrows, and go to comfort the ſadneſs of thy Diſciples, quickening their dulneſs, incouraging their duty, arming their weakneſs with excellent precepts againſt the day of trial. Bleſſed be that humility and ſorrow of thine, who being Lord of the Angels, yet wouldeſt need and receive comfort from thy ſervant the Angel; who didſt offer thy ſelf to thy perſecutors, and madeſt them able to ſeize thee; and didſt receive the Traitor's kiſs, and ſufferedſt a veil to be thrown over thy holy face, that thy enemies might not preſently be confounded by ſo bright a luſtre; and wouldſt doe a miracle to cure a wound of one of thy ſpiteſull enemies; and didſt reprove a zealous ſervant in behalf of a malitious adverſary; and then didſt go like a Lamb to the ſlaughter, without noiſe or violence or reſiſtence, when thou couldſt have commanded millions of Angels for thy guard and reſcue.

Lord, what is Man? &c.

Bleſſed be thy name, O holy *Jeſus*, and bleſſed be that

that holy ſorrow thou didſt ſuffer when thy Diſciples fled, and thou wert left alone in the hands of cruel men, who like evening Wolves thirſted for a draught of thy beſt bloud: and thou wert led to the houſe of *Annas*, and there asked enſnaring queſtions, and ſmitten on the face by him whoſe ear thou hadſt but lately healed; and from thence wert dragged to the houſe of *Caiaphas*, and there all night didſt endure ſpittings, affronts, ſcorn, contumelies, blows, and intolerable inſolencies; and all this for Man, who was thy enemy, and the cauſe of all thy ſorrows.

Lord, what is Man? &c.

Bleſſed be thy Name, O holy *Jeſus*, and bleſſed be thy mercy, who when thy ſervant *Peter* denied thee, and forſook thee, and forſwore thee, didſt look back upon him, and by that gratious and chiding look didſt call him back to himſelf and thee; who wert accuſed before the High-Prieſt, and railed upon, and examined to evil purpoſes, and with deſigns of bloud; who wert declared guilty of death, for ſpeaking a moſt neceſſary and moſt profitable truth; who wert ſent to *Pilate* and found innocent, and ſent to *Herod* and ſtill found innocent, and wert arrayed in white, both to declare thy innocence, and yet to deride thy perſon, and wert ſent back to *Pilate* and examined again, and yet nothing but innocence found in thee, and malice round about thee to devour thy life, which yet thou wert more deſirous to lay down for them than they were to take it from thee.

Lord what is Man? &c.

Bleſſed be thy Name, O holy *Jeſus*, and bleſſed be that patience and charity by which for our ſakes thou wert content to be ſmitten with canes, and have that holy face, which Angels with joy and wonder do behold, be ſpit upon, and be deſpiſed, when compared with *Barabbas*, and ſcourg'd moſt rudely with unhallowed hands, till the pavement was purpled with that holy bloud, and condemned to a ſad and ſhameſull, a publick and painſull death, and arrayed in Scarlet, and crown'd with thorns, and ſtripp'd naked, and then cloa-

thed

thed, and loaden with the Croſs, and tormented with a tablet ſtuck with nails at the fringes of thy garment, and bound hard with cords, and dragg'd moſt vilely and moſt piteouſly till the load was too great, and did ſink thy tender and virginal body to the earth; and yet didſt comfort the weeping women, and didſt more pity thy perſecutors than thy ſelf, and wert grieved for the miſeries of *Jeruſalem* to come forty years after, more than for thy preſent paſſion.

Lord, what is Man? &c.

Bleſſed be thy Name, O holy *Jeſus*, and bleſſed be that incomparable ſweetneſs and holy ſorrow which thou ſufferedſt, when thy holy hands and feet were nailed upon the Croſs, and the Croſs being ſet in a hollowneſs of the earth did in the fall rend the wounds wider, and there naked and bleeding, ſick and faint, wounded and deſpiſed, didſt hang upon the weight of thy wounds three long hours, praying for thy perſecutors, ſatisfying thy Father's wrath, reconciling the penitent thief, providing for thy holy and afflicted Mother, taſting vinegar and gall; and when the fulneſs of thy ſuffering was accompliſhed, didſt give thy Soul into the hands of God, and didſt deſcend to the regions of longing Souls, who waited for the revelation of this thy day in their priſons of hope: and then thy body was tranſfixed with a ſpear, and iſſued forth two Sacraments, Water and Bloud; and thy body was compos'd to Burial, and dwelt in darkneſs three days and three nights.

Lord, what is Man, that thou art mindfull of him; and the Son of Man, that thou thus viſiteſt him?

The Prayer.

THus, O bleſſed *Jeſu*, thou didſt finiſh thy holy Paſſion with pain and anguiſh ſo great that nothing could be greater than it, except thy ſelf and thy own infinite mercy; and all this for Man, even for me, than whom nothing could be more miſerable, thy ſelf onely excepted, who becameſt ſo by undertaking

king our guilt and our puniſhment. And now, Lord, who haſt done ſo much for me, be pleaſed onely to make it effectual to me, that it may not be uſeleſs and loſt as to my particular, leſt I become eternally miſerable, and loſt to all hopes and poſſibilities of comfort. All this deſerves more love than I have to give: but, Lord, do thou turn me all into Love, and all my love into obedience, and let my obedience be without interruption; and then I hope thou wilt accept ſuch a return as I can make. Make me to be ſomething that thou delighteſt in, and thou ſhalt have all that I am or have from thee, even whatſoever thou makeſt fit for thy ſelf. Teach me to live wholly for my Saviour *Jeſus*, and to be ready to die for *Jeſu*, and to be conformable to his life and ſufferings, and to be united to him by inſeparable unions, and to own no paſſions but what may be ſervants to *Jeſus*, and Diſciples of his inſtitution. O ſweeteſt Saviour, cloath my Soul with thy holy robe; hide my ſins in thy wounds, and bury them in thy grave; and let me riſe in the life of grace, and abide and grow in it, till I arrive at the Kingdom of glory. *Amen.*

Our Father, &c.

Ad Sect. 7, 8. *A form of Prayer or Interceſſion for all eſtates of people in the Chriſtian Church. The parts of which may be added to any other forms: and the whole office intirely as it lies, is proper to be ſaid in our preparation to the holy Sacrament, or on the day of celebration.*

1. *For our ſelves.*

O Thou gratious Father of mercy, Father of our Lord *Jeſus* Chriſt, have mercy upon thy ſervants who bow our heads, and our knees, and our hearts to thee: pardon and forgive us all our ſins; give us the grace of holy Repentance, and a ſtrict obedience to thy holy Word: ſtrengthen us in the inner man with the power of the holy Ghoſt for all the parts and duties of our calling and holy

living: preſerve us for ever in the unity of the holy Catholick Church, and in the integrity of the Chriſtian faith, and in the love of God and of our neighbours, and in hope of life Eternal. *Amen.*

2. *For the whole Catholick Church.*

O holy *Jeſus*, King of the Saints, and Prince of the Catholick Church, preſerve thy Spouſe whom thou haſt purchaſed with thy right hand, and redeemed and cleanſed with thy bloud; the whole Catholick Church from one end of the Earth to the other: ſhe is founded upon a rock, but planted in the ſea. O preſerve her ſafe from ſchiſm, hereſie and ſacrilege. Unite all her members with the bands of Faith, Hope and Charity, and an external communion, when it ſhall ſeem good in thine eyes. Let the daily ſacrifice of Prayer and ſacramental thankſgiving never ceaſe, but be for ever preſented to thee, and for ever united to the interceſſion of her deareſt Lord, and for ever prevail for the obtaining for every of its members grace and bleſſing, pardon and ſalvation. *Amen.*

3. *For all Chriſtian Kings, Princes and Governours.*

O King of Kings, and Prince of all the Rulers of the Earth, give thy grace and Spirit to all Chriſtian Princes, the ſpirit of wiſdom and counſel, the ſpirit of government and godly fear. Grant unto them to live in peace and honour, that their people may love and fear them, and they may love and fear God. Speak good unto their hearts concerning the Church, that they may be nurſing Fathers to it, Fathers to the Fatherleſs, Judges and avengers of the cauſe of Widows; that they may be compaſſionate to the wants of the poor, and the groans of the oppreſſed; that they may not vex or kill the Lord's people with unjuſt or ambitious wars, but may feed the flock of God, and may inquire after and do all things which may promote peace, publick honeſty, and holy Re-

ligion; ſo adminiſtring things preſent, that they may not fail of the everlaſting glories of the world to come, where all thy faithfull people ſhall reign Kings for ever. *Amen.*

4. *For all the orders of them that miniſter about Holy things.*

O thou great Shepherd and Biſhop of our Souls, Holy and eternal *Jeſus*, give unto thy ſervants, the Miniſters of the Myſteries of Chriſtian Religion, the Spirit of prudence and ſanctity, faith and charity, confidence and zeal, diligence and watchfulneſs, that they may declare thy will unto the people faithfully, and diſpenſe thy Sacraments rightly, and intercede with thee gratiouſly and acceptably for thy ſervants. Grant, O Lord, that by a holy life, and a true belief, by well doing and patient ſuffering (when thou ſhalt call them to it) they may glorifie thee the great lover of Souls, and after a plentifull converſion of ſinners from the errour of their ways, they may ſhine like the ſtars in glory. *Amen.*

Give unto thy ſervants the Biſhops a diſcerning Spirit, that they may lay hands ſuddenly on no man, but may depute ſuch perſons to the Miniſteries of Religion who may adorn the Goſpel of God, and whoſe lips may preſerve knowledge, and ſuch who by their good Preaching and holy Living may advance the ſervice of the Lord *Jeſus*. *Amen.*

5. *For our neareſt Relatives, as Husband, Wife, Children, Family, &c.*

O God of infinite mercy, let thy loving mercy and compaſſion deſcend upon the head of thy ſervants, [*my wife, or husband, children and family*] be pleaſed to give them health of body and of ſpirit, a competent portion of temporals, ſo as may with comfort ſupport them in their journey to Heaven; preſerve them from all evil and ſad accidents, defend them in all aſſaults of their enemies, direct their perſons and

their

their actions, ſanctifie their hearts and words and purpoſes; that we all may by the hands of obedience and charity be united to our Lord *Jeſus*, and always feeling thee our mercifull and gratious Father, may become a holy family, diſcharging our whole duty in all our relations; that we in this life being thy children by adoption and grace, may be admitted into thy holy family hereafter, for ever to ſing praiſes to thee in the Church of the firſt born, in the family of thy redeemed ones. *Amen.*

6. *For our Parents, our Kindred in the fleſh, our Friends and Benefactours.*

O God mercifull and gratious, who haſt made [*my Parents,*] my Friends and my Benefactors miniſters of thy mercy, and inſtruments of Providence to thy ſervant, I humbly beg a bleſſing to deſcend upon the heads of [*name the perſons, or the relations.*] Depute thy holy Angels to guard their perſons, thy holy Spirit to guide their ſouls, thy Providence to miniſter to their neceſſities: and let thy grace and mercy preſerve them from the bitter pains of eternal death, and bring them to everlaſting life through *Jeſus* Chriſt. *Amen.*

7. *For all that lie under the rod of War, Famine or Peſtilence: to be ſaid in the time of Plague, or War,* &c.

O Lord God Almighty, thou art our Father, we are thy children; thou art our Redeemer, we thy people purchaſed with the price of thy moſt pretious bloud: be pleaſed to moderate thy anger towards thy ſervants, let not thy whole diſpleaſure ariſe, leſt we be conſumed and brought to nothing. Let health and peace be within our dwellings, let righteouſneſs and holineſs dwell for ever in our hearts, and be expreſs'd in all our actions, and the light of thy countenance be upon us in all our ſufferings, that we may delight in the ſervice, and in the mercies of God for ever. *Amen.*

O gratious Father and mercifull God, if it be thy

will, ſay unto the deſtroying Angel, It is enough: and though we are not better than our brethren who are ſmitten with the rod of God, but much worſe, yet may it pleaſe thee, even becauſe thou art good, and becauſe we are timorous and ſinfull, not yet fitted for our appearance, to ſet thy mark upon our foreheads, that thy Angel the Miniſter of thy Juſtice may paſs over us, and not hurt us. Let thy hand cover thy ſervants, and hide us *in the clefts of the rock*, in the wounds of the holy *Jeſus*, from the preſent anger that is gone out againſt us; that though we walk through the valley of the ſhadow of death, we may fear no evil, and ſuffer none: and thoſe whom thou haſt ſmitten with thy rod, ſupport with thy ſtaff, and viſit them with thy mercies and ſalvation, through *Jeſus* Chriſt. *Amen.*

8. *For all Women with child, and for unborn Children.*

O Lord God, who art the Father of them that truſt in thee, and ſheweſt mercy to a thouſand generations of them that fear thee, have mercy upon all Women great with child [*] be pleaſed to give them a joyfull and a ſafe deliverance: and let thy grace preſerve the fruit of their wombs, and conduct them to the holy ſacrament of Baptiſm; that they being regenerated by thy Spirit, and adopted into thy family, and the portion and duty of Sons, may live to the glory of God, to the comfort of their parents and friends, to the edification of the Chriſtian Commonwealth, and the ſalvation of their own Souls, through *Jeſus* Chriſt. *Amen.*

9. *For all eſtates of Men and Women in the Chriſtian Church.*

O Holy God, King Eternal, out of the infinite ſtore-houſes of thy grace and mercy give unto all Virgins chaſtity, and a religious ſpirit; to all perſons dedicated to thee and to Religion, continence and meekneſs, an active zeal and an vnwearied ſpirit;

to

to all married pairs, faith and holineſs; to widows and fatherleſs, and all that are oppreſſed, thy patronage, comfort and defence; to all Chriſtian women, ſimplicity and modeſty, humility and chaſtity, patience and charity: give unto the poor, to all that are robbed and ſpoiled of their goods, a competent ſupport, and a contented ſpirit, and a treaſure in heaven hereafter: give unto priſoners and captives, to them that toil in the mines and row in the gallies, ſtrength of body and of ſpirit, liberty and redemption, comfort and reſtitution; to all that travell by land, thy Angel for their guide, and a holy and proſperous return; to all that travell by ſea, freedom from Pirates and ſhipwreck, and bring them to the Haven where they would be: to diſtreſſed and ſcrupulous conſciences, to melancholick and diſconſolate perſons, to all that are afflicted with evil and unclean ſpirits, give a light from Heaven, great grace and proportionable comforts, and timely deliverance; give them patience and reſignation; let their ſorrows be changed into grace and comfort, and let the ſtorm waft them certainly to the regions of reſt and glory.

Lord God of mercy, give to thy Martyrs, Confeſſors, and all thy perſecuted, conſtancy and prudence, boldneſs and hope, a full faith and never failing charity. To all who are condemned to death do thou miniſter comfort, a ſtrong, a quiet and a reſigned ſpirit: take from them the fear of death, and all remaining affections to ſin, and all imperfections of duty, and cauſe them to die full of grace, full of hope. And give to all faithfull, and particularly to them who have recommended themſelves to the prayers of thy unworthy ſervant, a ſupply of all their needs temporal and ſpiritual, and according to their ſeveral ſtates and neceſſities, reſt and peace, pardon and refreſhment: and ſhew us all a mercy in the day of judgment. *Amen.*

Give, O Lord, to the Magiſtrates equity, ſincerity, courage and prudence, that they may protect the good, defend Religion, and puniſh the wrong-doers.

Give to the Nobility wiſedom, valour and loyalty; to Merchants, juſtice and faithfulneſs; to all Artificers and Labourers, truth and honeſty; to our enemies, forgiveneſs and brotherly kindneſs.

Preſerve to us the Heavens and the Air in healthfull influence and diſpoſition, the Earth in plenty, the Kingdom in peace and good government, our marriages in peace and ſweetneſs and innocence of ſociety, thy people from famine and peſtilence, our houſes from burning and robbery, our perſons from being burnt alive: from baniſhment and priſon, from widowhood and deſtitution, from violence of pains and paſſion, from tempeſts and earthquakes, from inundation of waters, from rebellion or invaſion, from impatience and inordinate cares, from tediouſneſs of ſpirit and deſpair, from murther and all violent, accurſed and unuſual deaths, from the ſurpriſe of ſudden and violent accidents, from paſſionate and unreaſonable fears, from all thy wrath, and from all our ſins, good Lord, deliver and preſerve thy ſervants for ever. *Amen.*

Repreſs the violence of all implacable warring and tyrant Nations: bring home unto thy fold all that are gone aſtray: call into the Church all ſtrangers: increaſe the number and holineſs of thine own people: bring Infants to ripeneſs of age and reaſon: confirm all baptized people with thy grace and with thy Spirit: inſtruct the novices and new Chriſtians: let a great grace and mercifull providence bring youthfull perſons ſafely and holily through the indiſcretions and paſſions and temptations of their younger years: and to thoſe whom thou haſt or ſhall permit to live to the age of a man, give competent ſtrength and wiſedom; take from them covetouſneſs and churliſhneſs, pride and impatience; fill them full of devotion and charity, repentance and ſobriety, holy thoughts and longing deſires after Heaven and heavenly things; give them a holy and a bleſſed death, and to us all a joyfull reſurrection through *Jeſus* Chriſt our Lord. *Amen.*

Ad Sect. 10. *The manner of uſing theſe Devotions by way of preparation to the receiving the bleſſed Sacrament of the Lord's Supper.*

The juſt preparation to this holy Feaſt conſiſting principally in a holy life, and conſequently in the repetition of the acts of all vertues, and eſpecially of Faith, Repentance, Charity and Thanksgiving; to the exerciſe of theſe four graces, let the perſon that intends to communicate, in the time ſet apart for his preparation and devotion, for the exerciſe of his Faith, recite the prayer or Litany of the Paſſion; for the exerciſe of Repentance, the form of confeſſion of ſins with the prayer annexed; and for the graces of Thanksgiving and Charity, let him uſe the ſpecial forms of Prayer above deſcribed. Or if a leſs time can be allotted for preparatory devotion, the two firſt will be the more proper, as containing in them all the perſonal duty of the Communicant. To which upon the morning of that holy ſolemnity let him add.

A Prayer of preparation or addreſs to the holy Sacrament.

An Act of Love.

O Moſt gratious and eternal God, the helper of the helpleſs, the comforter of the comfortleſs, the hope of the afflicted, the bread of the hungry, the drink of the thirſty, and the Saviour of all them that wait upon thee; I bleſs and glorify thy Name, and adore thy goodneſs, and delight in thy love, that thou haſt once more given me the opportunity of receiving the greateſt favour which I can receive in this World, even the Body and Bloud of my deareſt Saviour. O take from me all affection to ſin or vanity: let not my affections dwell below, but ſoar upwards to the element of love, to the ſeat of God, to the regions of Glory, and the inheritance of *Jeſus*; that

that I may hunger and thirſt for the bread of life, and the wine of elect Souls, and may know no loves but the love of God, and the moſt mercifull *Jeſus*. *Amen.*

An Act of deſire.

O bleſſed *Jeſus*, thou haſt uſed many arts to ſave me, thou haſt given thy life to redeem me, thy holy Spirit to ſanctifie me, thy ſelf for my Example, thy Word for my Rule, thy grace for my guide, the fruit of thy body hanging on the tree of the croſs for the ſin of my Soul; and after all this thou haſt ſent thy Apoſtles and Miniſters of ſalvation to call me, to importune me, to conſtrain me to holineſs and peace, and felicity. O now come, Lord *Jeſus*, come quickly: my heart is deſirous of thy preſence, and thirſty of thy grace, and would fain entertain thee, not as a gueſt, but as an Inhabitant, as the Lord of all my Faculties. Enter in and take poſſeſſion, and dwell with me for ever; that I alſo may dwell in the heart of my deareſt Lord, which was opened for me with a ſpear and love.

An Act of Contrition.

Lord, thou ſhalt find my heart full of cares and worldly deſires, cheated with love of riches and neglect of holy things, proud and unmortified, falſe and crafty to deceive it ſelf, intricated and intangled with difficult caſes of conſcience, with knots which my own wildneſs and inconſideration and impatience have tied and ſhuffled together. O my deareſt Lord, if thou canſt behold ſuch an impure ſeat, behold the place to which thou art invited is full of paſſion and prejudice, evil principles, and evil habits, peeviſh and diſobedient, luſtfull and intemperate, and full of ſad remembrances that I have often provoked to jealouſie and to anger thee my God, my deareſt Saviour, him that died for me, him that ſuffered torments for me, that is infinitely good to *me*, and infinitely good and perfect *in himſelf*. This, O deareſt Saviour,

viour, is a ſad truth, and I am heartily aſhamed, and truly ſorrowfull for it, and do deeply hate all my ſins, and am full of indignation againſt my ſelf for ſo unworthy, ſo careleſs, ſo continued, ſo great a folly: and humbly beg of thee to increaſe my ſorrow, and my care, and my hatred againſt ſin; and make my love to thee ſwell up to a great grace, and then to glory and immenſity.

An Act of Faith.

This indeed is my condition: But I know, O bleſſed *Jeſus*, that thou didſt take upon thee my nature, that thou mighteſt ſuffer for my ſins, and thou didſt ſuffer to deliver me from them and from thy Father's wrath: and I was delivered from this wrath that I might ſerve thee in holineſs and righteouſneſs all my days. Lord, I am as ſure thou didſt the great work of Redemption for me and all mankind, as that I am alive. This is my hope, the ſtrength of my ſpirit, my joy and my confidence: and do thou never let the ſpirit of unbelief enter into me, and take me from this Rock. Here I will dwell, for I have a delight therein: Here I will live, and here I deſire to die.

The Petition.

Therefore, O bleſſed *Jeſu*, who art my Saviour and my God, whoſe body is my food, and thy righteouſneſs is my robe, thou art the Prieſt and the Sacrifice, the maſter of the feaſt, and the feaſt it ſelf, the Phyſician of my Soul, the light of mine eyes, the purifier of my ſtains: enter into my heart, and caſt out from thence all impurities, all the remains of the *Old man*; and grant I may partake of this holy Sacrament with much reverence, and holy reliſh, and great effect, receiving hence the communication of thy holy body and bloud, for the eſtabliſhment of an unreproveable Faith, of an unfeigned Love, for the fulneſs of wiſedom, for the healing my Soul, for the bleſſing and preſervation of my body, for the taking out the ſting of temporal death, and for

for the aſſurance of a holy Reſurrection, for the ejection of all evil from within me, and the fulfilling all thy righteous Commandments, and to procure for me a mercy and a fair reception at the day of Judgment, through thy mercies, O holy and ever-bleſſed Saviour *Jeſus*. *Amen.*

Here alſo may be added the Prayer after receiving the Cup.

Ejaculations to be ſaid before or at the receiving the holy Sacrament.

Pſal. 42. 1, 2. *Like as the hart deſireth the water-brooks: ſo longeth my Soul after thee, O God. My Soul is a thirſt for God, yea even for the living God: when ſhall I come before the preſence of God?*

Pſ. 40. 6. *O Lord my God, great are thy wondrous works which thou haſt done, like as be alſo thy thoughts which are to us ward: and yet there is no man that ordereth them unto thee.*

Pſal. 43. 3, 4. *O ſend out thy light and thy truth, that they may lead me, and bring me unto thy holy hill and to thy dwelling; And that I may go unto the altar of God, even unto the God of my joy and gladneſs: and with my heart will I give thanks to thee, O God my God.*

Pſal. 26. 6, 7, *I will waſh my hands in innocency, O Lord; and ſo will I go to thine altar: that I may ſhew the voice of thanksgiving, and tell of all thy wondrous works.*

2, 3. *Examine me, O Lord, and prove me, try thou my reins and my heart. For thy loving kindneſs is now and ever before my eyes: and I will walk in thy truth.*

Pſal. 23. 5, 6. *Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oil, and my cup ſhall be full. But thy loving-kindneſs and mercy ſhall follow me all the days of my life, and I will dwell in the houſe of the Lord for ever.*

Joh. 6. 50, *This is the bread that cometh down from Heaven, that a man may eat thereof and not die.*

54, 56. *Whoſo eateth my fleſh and drinketh my blood, dwelleth in me, and I in him, and hath eternal life abiding in him, and I will raiſe him up at the laſt day.*

Joh. 6. 68. *Lord, whither ſhall we go but to thee? thou haſt the words of eternal life.*

Joh. 7. 37. *If any man thirſt, let him come unto me and drink.*

The bread which we break, is it not the communion of the body

body of Chriſt? and the cup which we drink, is it not the communion of the bloud of Chriſt. 1 Cor. 10. 16.

What are thoſe wounds in thy hands? They are thoſe with which I was wounded in the houſe of my friends. Zech. 13. 6.

Immediately before the receiving, ſay,

Lord, I am not worthy that thou ſhouldeſt enter under my roof. But do thou ſpeak the word onely, and thy ſervant ſhall be healed.

Lord, open thou my lips, and my mouth ſhall ſhew thy praiſe. O God, make ſpeed to ſave me: O Lord, make haſte to help me.

Come, Lord Jeſus, come quickly.

After receiving the conſecrated and bleſſed bread, ſay,

O taſte and ſee how gratious the Lord is: bleſſed is the man that truſteth in him. * The beaſts do lack and ſuffer hunger, but they which ſeek the Lord ſhall want no manner of thing that is good. Lord, what am I, that my Saviour ſhould become my food, that the Son of God ſhould be the meat of worms, of duſt and aſhes, of a ſinner, of him that was his enemy? But this thou haſt done to me, becauſe thou art infinitely good and wonderfully gratious, and loveſt to bleſs every one of us, in turning us from the evil of our ways. Enter into me, bleſſed *Jeſus*: let no root of bitterneſs ſpring up in my heart; but be thou Lord of all my faculties. O let me feed on thee by faith, and grow up by the increaſe of God to a perfect man in Chriſt *Jeſus*. *Amen.* Lord, I believe, help mine unbelief.

Glory be to God the Father, Son, &c.

After the receiving the Cup of bleſſing.

It is finiſhed. Bleſſed be the mercies of God revealed to us in *Jeſus* Chriſt. O bleſſed and eternal high

high Prieſt, let the ſacrifice of the Croſs, which thou didſt once offer for the ſins of the whole world, and which thou doſt now and always repreſent in Heaven to thy Father by thy never-ceaſing interceſſion, and which this day hath been exhibited on thy holy Table Sacramentally, obtain mercy and peace, faith and charity, ſafety and eſtabliſhment to thy holy Church, which thou haſt founded upon a Rock, the Rock of a holy Faith; and let not the gates of Hell prevail againſt her, nor the enemy of mankind take any Soul out of thy hand, whom thou haſt purchaſed with thy bloud, and ſanctified by thy Spirit. Preſerve all thy people from Hereſie and diviſion of ſpirit, from ſcandal and the ſpirit of deluſion, from ſacrilege and hurtfull perſecutions. Thou, O bleſſed *Jeſus*, didſt die for us: keep me for ever in holy living, from ſin and ſinfull ſhame, in the communion of thy Church, and thy Church in ſafety and grace, in truth and peace, unto thy ſecond coming. *Amen.*

Deareſt *Jeſu*, ſince thou art pleaſed to enter into me, O be jealous of thy houſe and the place where thine honour dwelleth: ſuffer no unclean ſpirit or unholy thought to come near thy dwelling, leſt it defile the ground where thy holy feet have trod. O teach me ſo to walk, that I may never diſrepute the honour of my Religion, nor ſtain the holy robe which thou haſt now put upon my Soul, nor break my holy Vows which *I have made*, and *thou haſt ſealed*, nor loſe my right of inheritance, my privilege of being co-heir with *Jeſus*, into the hope of which I have now farther entred: but be thou pleaſed to love me with the love of a Father, and a Brother, and a Husband, and a Lord; and make me to ſerve thee in the communion of Saints, in receiving the Sacrament, in the practice of all holy vertues, in the imitation of thy life, and conformity to thy ſufferings: that I having now put on the Lord *Jeſus*, may marry his loves and his enmities, may deſire his glory, may obey his laws, and be united to his Spirit, and in the day of the Lord I may be found having on the Wedding-garment; and bearing in my body

body and Soul the marks of the Lord *Jeſus*, that I may enter into the joy of my Lord, and partake of his glories for ever and ever. *Amen.*

Ejaculations to be uſed any time that day, after the ſolemnity is ended.

LOrd, if I had lived innocently, I could not have deſerved to receive the crums that fall from thy Table. How great is thy mercy, who haſt feaſted me with the Bread of Virgins, with the Wine of Angels, with Manna from Heaven!

O when ſhall I paſs from this dark glaſs, from this veil of Sacraments, to the viſion of thy eternal clarity; from eating thy body, to beholding thy face in thy eternal Kingdom!

Let not my ſins crucifie the Lord of life again: Let it never be ſaid concerning me, *The hand of him that betrayeth me is with me on the Table.*

O that I might love thee as well as ever any creature lov'd thee! Let me think nothing but thee, deſire nothing but thee, enjoy nothing but thee.

O *Jeſus*, be a *Jeſus* unto me. Thou art all things unto me. Let nothing ever pleaſe me but what ſavours of thee and thy miraculous ſweetneſs.

Bleſſed be the mercies of our Lord, who of God is made unto me Wiſedom, and Righteouſneſs, and Sanctification, and Redemption.

He that glorieth, let him glory in the Lord. **Amen.**

THE END.

BRITISH MUSEUM
20 FEB 58